APRIL 1951

The Methodist Woman

OFFICERS' LETTER FILE
ISSUE

1951-1952 Calendar of Special Activities

for the Woman's Society of Christian Service and the Wesleyan Service Guild

Adjust this pattern to fit your society. Make plans early and secure all necessary material well in advance of need.

The program and worship booklets, *The Earth Is the Lord's,* plus articles from The Methodist Woman and World Outlook are essential for informational, inspirational programs on the work of the Woman's Division. Unless otherwise noted, order all literature from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, or the Distributing Offices.

The Final Year of the Quadrennial Advance

As members of the church, we share responsibility in the total Advance Program of the church. Our interest should be deepened during the period when "Our Mission" is emphasized.

JUNE **Program—"To Make All Lands Thine Own"**

General: Adopt budget for year if this was not done in May.
Change circle memberships.

Promotion: Share responsibility with president and Committee on Membership for enlisting every church woman in the Visitation Plan.
Share responsibility with president and Committee on Finance for promoting the Atlas Plan.
Mail all quarterly and annual reports on June 1.

Missionary Education: Begin whichever one of the 1950-1951 Approved Study Courses you have not had.

Student Work: Welcome students home. Cooperate in Methodist Student Day, June 10. Advise students to take World Christian Community courses at summer conferences.

Youth Work: Urge financial and leadership participation in summer agencies for youth. Counsel youth to take mission and world friendship courses at summer conferences.

Children's Work: Help in vacation church school.

Literature and Publications: Order program and worship booklets and Prayer Calendars.

Status of Women: Nominate at least one qualified woman to a board or committee from your local church.

JULY **Program—Pearl of the Orient Seas: The Philippines**

General: Plan an outdoor meeting or picnic.

Treasurer: Send first quarter's receipts as of July 31 to conference (or district) treasurer.

Student Work: Use students in society and church programs. Send student information cards to Wesley Foundation director or to pastor of church near campus. Send introduction cards to service men and women.

Program: Evaluate programs of past year and begin plans for 1951-1952, including society and circle meetings and study groups.

Membership: Progressive Visitation continues until completed, at least by January, 1952, culminating in "Results Meeting."

AUGUST **Program—The Last for Which the First Was Made**

Missionary Education: Plan for district educational seminar.

Christian Social Relations and Local Church Activities: Plan with the secretary of Status of Women for continued promotion of National Citizens' Roll Call of Methodist Women. (See **The Methodist Woman**, July-August, 1951.) Begin plans for cooperating with

DECEMBER **Program—Offering Our Gifts**

Promotion: If "Results Meeting" has not yet been held, plan it in connection with Epiphany.
Mail reports to district secretaries by December 1.

Student Work: Cooperate in Student Recognition Day, December 31.[2]

Status of Women: Support one community project for the betterment of women.

Membership: Complete Progressive Visitation.

JANUARY, 1952
Program—Because We Have Been So Greatly Blessed

General: Epiphany, including "Results Meeting," if not already held.

Treasurer: Send third quarter's receipts as of January 31 to conference (or district) treasurer.

Promotion: Thanksgiving for Advance begins.

Missionary Education: Begin study course, "The Book of Acts."

Christian Social Relations and Local Church Activities: Cooperate in follow-up program of National Conference on Family Life. (See **The Methodist Woman**, January, 1952)

Youth Work: Share materials and inspire church-school teachers and youth in the study of missionary units in church-school curriculum.

Children's Work: Share in study of missionary units in church school during January and February.

Supply Work: Present requested Supply Work list for Home Missions institutions of the Woman's Division.

FEBRUARY **Program—"Let Courage Rise With Danger"**

General: Elect a Committee on Nominations.

Christian Social Relations and Local Church Activities: Work with the pastor on Alcohol Education Workshops in local church. (See **The Methodist Woman** for June, 1951, and **Activities for 1951-1952.**)

Student Work: Cooperate with pastor in observing World Student Day of Prayer.[3]

Spiritual Life: Urge attendance at the World Day of Prayer, February 29.

Vol. 11 **The Methodist Woman** No. 8

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A Memo to the President

Dear President:

The Officers' Letter File is appearing in a different form this year, within the covers of *The Methodist Woman*. Each officer, as a subscriber to *The Methodist Woman*, will have not only her own letter from the national officer, but a copy of the letter to every other officer. As she reads these letters, she will realize the importance of each line of work and the scope of the entire program. This indicates how important it is for everyone to be a subscriber. Extra copies of this issue may be secured from Literature Headquarters,* for fifteen cents.

As you will see, the "Calendar of Special Activities" is on the inside covers of the magazine. This can be detached and used as a chart or poster to which to refer each month. This calendar is not intended to limit any society in planning its year's program. The outline is merely suggestive: add to it or rearrange it as will best suit your society.

This is the last year of the Quadrennial Program of Advance of the Woman's Division of Christian Service. Let us repeat again our four goals:

1. Every Methodist woman a member of the Woman's Society of Christian Service, which membership includes the Wesleyan Service Guild.

2. Every Methodist woman studying, giving, building, and praying for a world Christian community.

3. One thousand new missionaries, deaconesses, and other full-time Christian workers to help meet the needs of the world.

4. For the fourth year of the quadrennium, increased giving for appropriations of an additional 15 per cent over the third year's giving.

As each officer studies her duties as outlined in her letter, she will feel in increased measure the importance of her office and the responsibility resting upon her as she seeks this year to make these goals a living reality in her society.

Sincerely yours,

Eloise A. Woolever

Executive Secretary, Section of Education and Cultivation

* 420 Plum Street, Cincinnati 2, Ohio.

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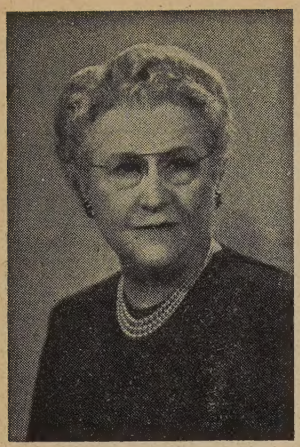
Names of subscribers and all money should be sent to The Methodist Woman, 420 Plum Street, Cincinnati 2, Ohio. All orders acknowledged promptly. Sample copies sent free for use in canvassing.

The President



Mrs. Frank G. Brooks
President

Mount Vernon, Iowa

Dear President:

In some "superhuman" way I wish it were possible for me to lay upon the heart of every Methodist woman the full meaning of the purpose of the Woman's Society of Christian Service and the significance of that purpose in the face of the tremendous realities haunting and confusing us today. There is a "human" way in which I can do this. That way is through you.

You, as president of a Woman's Society or a Wesleyan Service Guild, realize that there are still thousands of Methodist women with no conception of the scope of the work of the Woman's Society. As an individual, your responsibility to share your knowledge is greater than ever at this crucial time. It is your task to show the women within your circle of influence that now, as never before, women must divorce themselves from the trivial; they must realize that the most important thought that can occupy the mind of any woman in these troubled times is that of her individual responsibility to God and to His children in all parts of the world.

Like Esther, you, perhaps, have come to the kingdom for such a time as this. Like Esther, you, too, can accomplish great tasks, if you accept your individual responsibility in your local society. This past year I have talked with presidents of Woman's Societies in many sections of the United States. Very often these presidents say to me: "I'm *just* a local president in a small Woman's Society." Please do not feel you are unimportant; remember what our Master did with twelve apostles. Jesus was ever mindful of the greatness that is inherent in the small: the widow's mite, the mustard seed, the leaven.

As president of a Woman's Society or a Wesleyan Service Guild you are a greatly honored and a highly privileged individual. You are one in a fellowship of more than 30,000 presidents. Attend district, conference, and other meetings to receive inspiration from your co-workers. Remember that these other workers are also busy women, who give generously of their time and strength to the work of the Woman's Society. They are volunteer workers just as you and I are. To me the genius of the Woman's Society is its host of volunteer workers.

Get information about the work of the Woman's Society of Christian Service from the many available sources; especially I urge you to study the *Eleventh Annual Report of the Woman's Division of Christian Service.** Know the specific responsibilities assigned to the other officers in your Woman's Society; be sure their tasks are carried out. No one individual can accomplish everything that is expected of each Woman's Society or of each Guild. Under the guidance of a president, who realizes the importance of each individual officer's work, a Woman's Society, in a small or a large community, can give added meaning to the lives of women, young people, and children.

Women do not grow weary of working when they love the cause for which they labor. Our strength is renewed each day as we pray and serve: as we pray for our hundreds of missionaries serving today in many lands, driven, temporarily in some cases, from one country to another, but continuing to serve wherever there is need; as we pray for deaconesses and other workers serving in slums of our own great cities and in needy rural areas; as we serve in our own community and in our own church.

Together, in the fellowship of the Woman's Society, our work as individuals will increase. Together, we send forth missionaries and deaconesses with "immortal tidings in their mortal hands." The time to offset false ideologies is shortening. The burden of your message to your own Woman's Society or Guild must be: give yourself, your time, your talents, your money to spread the Christian message in your community, your country, your world.

Very sincerely yours,

Mrs. Frank G. Brooks

President, Woman's Division
of Christian Service

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* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices. 50 cents.

The Vice-President

Mrs. Paul Arrington
Vice-President

1735 Piedmont Street
Jackson 41, Mississippi

Dear Vice-President:

You have assumed a great role in the Woman's Society of Christian Service. Not only will your influence be felt in the local society, church, and community through the conscientious and intelligent performance of your duties; but your efforts are likewise helping to develop public opinion for the Christian way of life that it may be interpreted more easily through our nation and in other countries.

In **Roberts' Rules of Order** we find: "It is a mistake to elect a vice-president who is not competent to perform the duties of the president." Your society has expressed its faith in your competence. The president has every reason to lean heavily upon you for assistance.

First: The President's Assistant—In order that you may be a teammate of the president and mean the most to your society, it is essential for you to become thoroughly familiar with the purpose of the Woman's Society of Christian Service. Study it until it rings in your soul and gives a dynamic urge for action. Moreover, the organizational setup of the local, district, and conference societies should be thoroughly understood. It is likewise imperative that you familiarize yourself with the society's great outreaches.

To aid in this growth and preparation you will need a copy of **A Guide,* The Eleventh Annual Report of the Woman's Division,*** the conference Woman's Society Annual Report, and to be a subscriber to **The Methodist Woman** and **World Outlook.**

Second: Program Committee—You are chairman of the most important committee in your society—the Program Committee. With you will serve the secretaries of Christian Social Relations and Local Church Activities, Missionary Education and Service, Literature and Publications, Spiritual Life, Status of Women, and any others whom the society may elect.

This committee shall plan and supervise the programs for the regular monthly and other meetings of the society, and shall consider all plans and make recommendations for the study and action program.

It is essential to have a meeting of the committee at the beginning of the year in order to map out the year's program. It is also very important that there be quarterly meetings of the full committee to plan in detail for the program of study and action for the quarter.

It is very important that the program and worship booklets,* **The Earth Is the Lord's,** be used. You and the other members of the committee need to become familiar as early as possible with their contents, together with various available leaflets, pertaining to the theme. The committee will adapt the program materials and with creative ability enrich them to meet the needs of the society.

Much thought and careful planning should be given to program presentation. Every program must show vigor and vitality if women are to become challenged and concerned.

Third: The World Federation of Methodist Women—You will receive through your conference or district vice-president items of interest from other units. Moreover, news of the World Federation of Methodist Women will constantly appear in **The Methodist Woman** and **World Outlook.** Through presenting it to your society it is hoped every member senses the unity that binds the members of these thirty-three units into a great sisterhood—the unity which transcends war or nationalism, because it is founded upon our heavenly Father's love and based upon a common desire to know Christ more fully and make Him known more perfectly in all human relationships.

Fourth: Reports—Carefully fill out your report blank at the close of the quarter, answering all questions as accurately as possible. Write a detailed account—on separate paper if needed—of the action growing out of the programs and studies. A description of your best program will be helpful. Share your ideas.

The blanks should be mailed in time to reach the district vice-president by the fifth of the month.

Your leadership plays a great part in achieving a satisfactory advance in your local society. May you find His strength and guidance sufficient for every task.

Sincerely yours,

Mrs Paul Arrington

Vice-President, Woman's Division of Christian Service

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

The Recording Secretary

Mrs. J. N. Rodeheaver
Recording Secretary

Winona Lake, Indiana

Dear Recording Secretary:

Some years ago the officers of a national church organization were visiting the members of a local society on an Indian Reservation. All of them sat on the porch of the mission home when the teen-age daughter of the president of the local society sauntered across the lawn. Her mother called to her and said, "Daughter, **walk important.** This is a very important occasion." My first message to you is

Walk Important

How would anyone know today, many years after the incident reported above, that the meeting that day was a very important one unless they had been there, or had the record of the recording secretary to read? These days of tenth anniversary parties make us realize that the work of the recording secretary is important, so important that we can say

Your work is important because it is permanent

As organizations grow older and the leaders pass on, only the records of the recording secretary remain to tell what was done in making policies and taking actions which have brought the organization to its high efficiency today. Unlike some of us, the older they are the more important they become, when one speaks of records. Take the word of a long-time recording secretary, who is asked to hunt up records of meetings held long before the present incumbents were even members of the organization, for the truth of **that** statement.

A most helpful thing for you to do, and one which will make future recording secretaries and presidents call you blessed, is to make a

Compilation

of standing rules and policies which have been made through the years. They become the rules of procedure for the organization, and it is well to have them pulled out of the record and put in concise form for easy reference. It will help solve many a perplexing problem, and explain why that procedure was adopted many years ago. If it is a case of the use of property which was a gift, carrying a condition which was accepted by the organization, it may relieve a tense situation for newcomers to know why the rule concerning its use was adopted by the organization. On the other hand, if a procedure has become outdated because conditions under which it was made no longer exist, it will save much time to have the record and to know that a change is in order, and not a violation of pledges made earlier.

And finally,

Can you be heard

as you read your reports? You are one of the officers who report at **every** meeting, therefore it is very necessary that the members be able to hear your report easily. If you have a voice "that won't carry," ask the speech teacher in your schools, or a person who sings well, who has learned to carry the tone on the breath, to help you. In a few easy lessons that person can help you learn to support your voice with properly produced breath, which will carry it to the very ends of a large room, even if it is the size of the voice of a canary. Those little fellows can be heard a long way, you know. When we realize that a whisper, properly placed, can be carried to the ends of a large space, we know that the voice of any woman living can be made to carry. That is a **must,** if you are to

Walk important through the year 1951.

Most sincerely,

Your recording secretary,

Ruthella Rodeheaver

(Mrs. J. N. Rodeheaver)
Recording Secretary, Woman's Division
of Christian Service

The Treasurer

Henrietta Gibson
Treasurer

Room 635
150 Fifth Avenue
New York 11, New York

Dear Treasurer:

The treasurer of the Woman's Society of Christian Service in the local church has to keep accurate records, has to keep those records up to date, has to be ready to give reports when needed, has to see that her books are properly audited, and attend to all the necessary transactions in receiving and expending monies as ordered by the Woman's Society. All this is important and gives to the treasurer a great responsibility.

But, important as this phase of her work is, the treasurer has other responsibilities as well. Often it is the treasurer who can help the members of the Woman's Society to understand their own responsibility for the support of the program. To her the members of the society will turn for help when deciding on the amount of their pledge, and her attitude toward an increase in the pledge will have weight. She can help the members to understand the significance of their giving in relation to the goals set up for the Advance Program, and what the achievement of reaching the financial goal will mean to the lives of people everywhere. Their gifts will not only help to meet the needs of others as they seek for relief for both their physical need of shelter and food and clothing, and their spiritual need of that abundant life which is their right and heritage as children of God. Their gifts too will bring joy to their own lives and a deeper significance to their membership in the Woman's Society of Christian Service. Sharing with others is a natural and a necessary result of being a Christian. A Christian has to share sacrificially as a follower of Jesus. The treasurer can help the members to think in these terms.

The treasurer must know the program of the Woman's Division so that she can interpret it to her members. Knowledge of how the money given is spent is all important, for givers want to know "where their money goes." The treasurer, more than any other officer, has the opportunity to gain and to give such information. She must know that the cost of maintaining the present program here and abroad has increased many fold and that this increase has to be met before any real Advance in program can be made. She can help her members to realize as never before that the carrying out of that program depends upon each individual in the group doing her part. The total giving is the sum of the individual gifts, and when one fails to assume her share the total reflects that failure. Each individual member, therefore, is all important; and each one should be aware how important she is to the whole and that the achievement of the financial goal depends on her. The treasurer can help interpret all this to the members of her society.

The treasurer shares responsibility for the promotion of all giving: this includes gifts for Special Memberships, for the Lenten Offering, the Thank Offering, the Christmas Offering, for Supply Work, and for the Week of Prayer and Self-Denial. If you do not have the free leaflets on **Annuity Dollars Make a Difference*** and **Your Will,*** be sure to send for them. All these promotional activities are an important phase of a treasurer's responsibilities.

You, as treasurer, fill an important role in your Woman's Society. As you take up your responsibilities for the new year remember we have confidence that, because of your help in the development of your membership along all these lines, our goal will be achieved—that goal which means so much to the lives of so many people. Our prayers and best wishes will be with you through the year ahead.

Sincerely yours,

Henrietta Gibson

Treasurer, Woman's Division
of Christian Service

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

Mrs. Eloise A. Woolever
Executive Secretary

The Secretary of Promotion

Room 513
150 Fifth Avenue
New York 11, New York

Dear Co-Worker:

You have been elected as secretary of Promotion of your Woman's Society and now you are asking, "What are my duties?" Here is the outline of your major responsibilities:

1. Know your job. To do this, study and constantly use the **Handbook for Promotion Secretaries,* A Guide,* The Record and Report Book,* The Methodist Woman** and **World Outlook**, and keep in a handy place the **Program Calendar for 1951-1952,*** and the free leaflet, **Oh Yes You Can!*** Keep this issue of **The Methodist Woman** and refer often to the "Calendar of Special Activities."

2. You are to assist the president in promoting all goals before the society, and the plans for 1951-1952 will call for especial effort on your part. The president, secretary of Promotion, and the Membership Committee are to have major responsibility in the reaching of Goal I in the Quadrennial Advance—the membership goal. In the "Advance Clipper" in the March issue of **The Methodist Woman**, and in this issue on the Organization and Promotion page the plan is outlined. A special mailing to the president gives further details. Setting up the "links" for the Progressive Visitation calls for careful and thorough planning, for the success of the visitation will depend upon this. Hard work? Of course, but worth it all.

You are to share definitely in promoting the fourth goal, also, for the president, the secretary of Promotion, and the Finance Committee are responsible for the "Atlas" plan. This plan too is outlined in the March issue and this issue of **The Methodist Woman.**

3. Possibly you have been told that reporting is your principal task. It surely is an important part of your duties. Secure **The Record and Report Book*** (50 cents). Study it carefully. During the week before reports are due (September 1, December 1, March 1, and June 1), have a meeting of the officers whose blanks are in **The Record and Report Book.** Give each officer her blank and have her fill it out. Then copy these reports in the book for a permanent record, and immediately send them to the respective district officers. Reports are important not only because district, conference, jurisdiction, and Division officers need to know the facts, but because they enable the local society officers to check on their work to see if each quarter they have accomplished the essential things. Furthermore, this quarterly session of officers provides for a "meeting of minds" as to the actual progress the society is making. Secure the free leaflet, **Your Report, a Measurement of Progress.***

4. After the election of officers in the society, send a complete list of the names and addresses to the district secretary of Promotion; and if there are any changes during the year, notify her immediately.

5. Every month when you receive **The Methodist Woman**, turn to the page on Organization and Promotion and to the Advance pages, and read carefully. Of course, you can't afford to miss any pages, but these keep you informed as to your job. Keep up to date in all plans **and** keep your society up to date by passing on to it all helpful plans and methods of work that come through **The Methodist Woman** or from district and conference secretaries of Promotion. Do you remember, "Channel immediately" as one of our slogans?

In closing this brief resumé of the important task which is yours, let me wish you Godspeed.

Sincerely yours,

Eloise A. Woolever

Executive Secretary, Section of
Education and Cultivation

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

Missionary Education and Service

Elizabeth Stinson
Missionary Education

Room 519
150 Fifth Avenue
New York 11, New York

Dear Secretary of Missionary Education and Service:

Since I wrote you the letter which appeared a year ago in the **Officer's Letter File** outlining some of the possibilities open to you as secretary of Missionary Education and Service, you have accomplished more than can be measured and I hope have found much joy in that which you have done.

Again rich opportunities await you. Materials are being prepared to help you carry on the study program outlined by the Woman's Division of Christian Service. Consider the possibilities for missionary education in the twelve programs outlined for the monthly meetings of your society in **Program Material 1951-1952, "The Earth Is the Lord's."***

You may already have your copy of the **Eleventh Annual Report, 1950-1951,*** and I hope you are reading every issue of **The Methodist Woman** and **World Outlook.** These three publications, along with the program book, the two **Do You Know** pamphlets,* and the field cultivation leaflets described in the current **Catalogue,*** will be your most dependable sources of information on the missionary work of the Woman's Division.

In planning for the studies, read carefully pages 10-17 in the **Handbook for Secretaries of Missionary Education and Service, 1949-1952,*** and the leaflets, **Ways of Conducting Study Classes,* Questions and Answers on Missionary Education,*** and **Study and Action 1951-1952.***

If your group decides to take a missionary project, it will be your responsibility to give information about the project from time to time to the society. Keeping informed about missionaries and deaconesses and seeking to interest the members of your society in the program and over-all support of these workers is even more important than encouraging missionary projects.

In the event that you have not had all four of the approved studies for 1950-51, you may wish to have a study this summer. The conference School of Missions and Christian Service, which I hope many of you can attend, and the district Educational Seminars, which I hope **each** of you can attend, should acquaint you with the texts, guides, and supplementary materials for the 1951-52 studies. The themes and texts* are as follows: **Latin America**—text, **We Americans: North and South,** by Dr. George P. Howard and the popular reader, **He Wears Orchids,** by Miss Elizabeth M. Lee; **Churches for Our Country's Needs**—text, **Mission to America,** by Dr. Truman B. Douglass and the journal, ***Now,*** **Everybody Needs A Church; The Family, A Christian's Concern**—text, **The Family, A Christian's Concern** (a symposium); **The Book of Acts**—text, **A Study of The Book of Acts,** by Dr. Edward P. Blair.

The church-wide study for the year is **Methodism and the Negro,** by Dr. Mason Crum. If you can work with your pastor in making plans for the church-wide study, I believe you will be able to accomplish more as secretary of missionary education than you will by confining your efforts to the Woman's Society. I hope you will manage somehow to share the four approved studies with the total church, perhaps through leadership courses, family nights, movies and plays, or programs of community activities; but let us also cooperate to the fullest with the pastor and the Board of Missions, of which board I hope you are a member, in promoting the church-wide study.

Bring before the church the fact that **Mission to America** and **We Americans: North and South** were prepared by the Missionary Education Movement for men and women of most of the major denominations of this country.

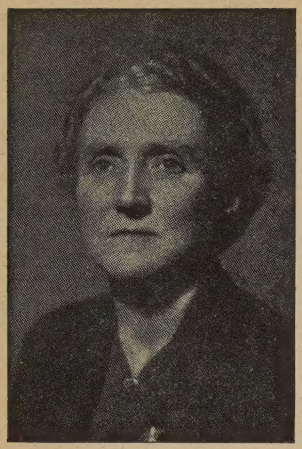
Keep something significant going on in your society—stimulating programs, comprehensive and purposeful study, meaningful action, recreational reading (missionary novels!), Christian fellowship. It is a pleasure to send you a letter through **The Methodist Woman** from time to time.

Cordially yours,

Elizabeth Stinson

Secretary of Missionary Education,
Section of Education and Cultivation

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.



Thelma Stevens

Christian Social Relations and Local Church Activities

Room 603
150 Fifth Avenue
New York 11, New York

Dear Secretary of Christian Social Relations and Local Church Activities:

You and your predecessors have been working for ten years through your Wesleyan Service Guild or Woman's Society at the job of Christian Social Relations and Local Church Activities. In 1950 your district secretary of Christian Social Relations and Local Church Activities sent you a questionnaire that would help you "take stock of progress." More than 8,000 questionnaires were answered and returned. These were studied by the staff of the department. The results in brief showed the following:

1. A growing importance of the **total** program of Christian Social Relations and Local Church Activities, but an overbalance of emphasis by the majority on local church activities. (The **Handbook of Christian Social Relations and Local Church Activities**,* page 11, describes the relation of the **two** phases of the program.)
2. The grave need for taking advantage of more opportunities for leadership training by local secretaries.
3. The need for more help in doing the job in small societies and small churches.
4. The need for more money in the cultivation fund of the local Woman's Society and Guild for promoting Christian Social Relations and Local Church Activities.
5. The need for a clearer understanding of what the job of the local secretary of Christian Social Relations and Local Church Activities really includes.

The following suggestions may help you to meet these needs in your own local Woman's Society or Guild:

1. Talk with your local president about the selection of a committee to work with you in planning and promoting the program of Christian Social Relations and Local Church Activities.
2. Order a **Handbook of Christian Social Relations and Local Church Activities**,* (15 cents) and copies of **Activities for 1951-52*** (free) for all the members of your committee. Call your committee together for an all-day meeting, possibly in May or June. Study together your duties as outlined in the **Handbook.** You will then want to discuss the **activities** suggested in the leaflet and see where you need to begin!
3. You and all the members of your committee should subscribe to **The Methodist Woman** and watch especially for the four pages on Christian Social Relations and Local Church Activities each month. The "Calendar of Special Activities" will give suggestions for you and your committee.
4. As a member of the program committee of your Woman's Society or Guild, you will have opportunity to help relate these **activities** suggested in the "calendar" to the total program of your society. You are also responsible for suggesting to the program committee any appropriate activities growing out of programs or studies undertaken by your society or Guild. Watch **The Methodist Woman** for suggestions.
5. You or a member of your committee should be ready to make specific recommendations to the Finance Committee about the amount of money from the Cultivation Fund of your local society budget that you need to promote more adequately the program of Christian Social Relations and Local Church Activities, as well as the amount needed for special local church and community activities.
6. Make every effort to attend the district and subdistrict meetings of your Woman's Society and Guild. Ask your district secretary of Christian Social Relations and Local Church Activities to visit your church and help you get plans under way to do better work in your church and community.
7. Your quarterly reports should be mailed promptly, September 1, December 1, March 1, and June 1. The sample report in your **Handbook** may help you with this responsibility.
8. You and your committee will want to work with your pastor and the Membership Committee of your local Woman's Society or Guild on special visitation plans and other fellowship features, that bring your church members and other individuals and families of the community into the friendly fellowship of the church's ministry. This responsibility may well be related to the general church Advance, emphasis on the **Community**, and **Family Living.**
9. A special continuing emphasis should be given to the National Citizens' Roll Call of Methodist Women.

Sincerely,

Thelma D Stevens

Executive Secretary, Christian Social
Relations and Local Church Activities,
Woman's Division of Christian Service

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

Wesleyan Service Guild

Room 512
150 Fifth Avenue
New York 11, New York

Marion Lela Norris
Wesleyan Service Guild

Dear President:

"'Seek Him, Serve Him, Share Him,' was the theme of our Sunday morning worship service. A Chinese gave us such a concrete and vivid realization of the work and the **lasting** influence of our missionaries in China that this, alone, was worth the whole weekend."

This comment came to the Guild office following a conference Guild Weekend. Emphasis on missions should be foremost in our thinking today, for have we not been told that, without the work of the missionaries for the past one hundred years, the U.N. could not have come into existence? World Brotherhood only can bring peace.

In every community there are fine, skilled, gainfully employed women without any church contact. Here is our opportunity. One hundred and twenty-five thousand Guild members is only a good start. Guild publicity in local and county papers helps to publicize the work of the Guild, but the majority come into Guild fellowship through personal invitation.

Do you ever lose a Guild member? Do you follow her to see that she makes contact with a Guild in her new location? This is one way to secure new units and new members. One Guild member who was transferred by her company from one city (in fact, state) to another was so enthused about the Guild program that, finding no Guild in her new church home, she set about to start one. Her enthusiasm spread, and she was responsible for no less than six new units.

Below you see pictured the new Guild **Transfer Card*** (free). Whenever a member leaves your unit, see that she has one of these attractive cards which will help her to become acquainted in her new surroundings.

During the ten years since unification many Guild members have given up their gainful occupations and become members of the Woman's Society, where they can make use of all their experience and be of assistance to the society. Next time one of your members leaves the Guild, give her this card of commendation to the society.

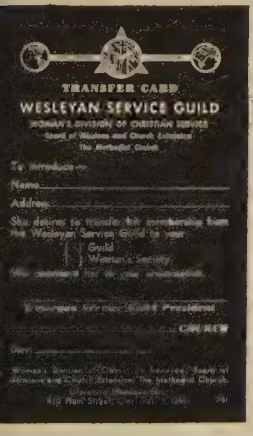
You, Guild president, are important! The local unit of the Guild is the most important part of the Wesleyan Service Guild. You have been elected because your unit has confidence in you. They believe you can build a better Guild and make its influence radiate more strikingly in church and community relationships.

Please read the letter from our president on page 4, which is addressed to both presidents—Guild and Woman's Society. See how important she feels your work is.

To do your strongest work you need the help of each Guild member. Some are officers. Others are committee chairmen. Each member should be on a committee or have some special responsibility during the year that will make use of her interests and skills. Be sure to read the article by Whiting Williams on page 30 of this issue.

The Guild and the Woman's Society are cooperating in seeking to meet the Advance Goals. The Guild can do a great deal in helping to secure the needed missionaries and deaconesses to fill the quota (1,000) this quadrennium. Guild members have technical training and experience, so that they can enter the work with only a little additional special training to acquaint them with the particular people or conditions they are to meet. Use the new **Answer Book** (watch back cover of **The Methodist Woman** for release date).

Send for an organization packet from the Guild office in New York before you start to organize a new unit in a near-by church. Get all other materials—**Guild Handbook**, prayer, membership, pledge and transfer cards, leaflets, program materials—from Literature Headquarters.*



Let us all work to increase the Guild fellowship, remembering the Guild mission:

"The Guild has a mission: to help build a world of brotherhood by bringing into the Guild fellowship many more gainfully employed women and by helping all Guild members to carry into their everyday living the attitudes and teachings of Jesus."

Very sincerely,

Marion Lela Norris

Secretary of Wesleyan Service Guild,
Section of Education and Cultivation

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

Student Work

Dorothy A. Nyland
Student Work

Room 507
150 Fifth Avenue
New York 11, New York

Dear Secretary of Student Work:

"One of the greatest mission fields is the college campus." This sign appears in the window of the National Headquarters of the Episcopal Church in New York City.

The secretary of Student Work is concerned about young people away from the home church—in college, in service, as conscientious objectors, as nurses, or in other fields of occupation away from home. You are the only person in the church whose responsibility it is to keep in touch with these folks and let them know that the home church is concerned about them. Secure **Student Information Cards*** and send to the director of Wesley Foundation, the director of Religious Life of Methodist college campus, or the pastor in the college community—a card for each student giving as much information as possible about the activities of the student in the home church. A letter indicating personal interests is very helpful. These cards should be sent **before** the student leaves home. If you do not know the names of persons to whom to send the card, send it to your conference secretary of Student Work.

Introduction Cards for Servicemen* have been printed by the Methodist Chaplains' Committee. These cards are to be given to individuals leaving for the service and carried with them wherever they go.

Friendly letters, church bulletins, and devotional material mean so much to folks away from home. The student secretaries may see that these are sent.

motive, Methodist student magazine, comes every month during the school year. Some student secretaries send it each month to the students. It is $1.50 a year, single subscription, or $10 for a club subscription of ten copies to one address. Order from **motive**, 810 Broadway, Nashville 2, Tennessee. **Power**, a devotional booklet, published by the National Conference of Methodist Youth (10 cents single copy, 40 cents a year), and **Concern**, a bimonthly newspaper, also published by the National Conference of Methodist Youth ($1.00 a year), may be ordered from 810 Broadway, Nashville 2, Tennessee. **Concern** reports activities of youth and students in The Methodist Church.

As secretary of Student Work you may invite deputation teams of students from near-by campus groups to lead the devotions in your Woman's Society. In cooperation with the pastor, students may report at church services on student conferences attended.

Sending students to church conferences and work camps is an investment most worth while. Often decisions for life service are made in these conferences. Any help you can give students to attend is deeply appreciated.

Methodist Service Projects lists the need for church workers at home and abroad. Each student secretary should secure a copy from Box 871, Nashville 2, Tennessee. Study it and share this information with students interested in church work. Some may be interested if **you** ask them.

Methodist Student Day in June and **Student Recognition Day** in December are on the **Calendar of Activities for Student Secretaries.*** Order materials from 810 Broadway, Nashville 2, Tennessee. Be sure to cooperate with your pastor on these programs.

World Day of Prayer for Students in February is sponsored by the World's Student Christian Federation. Materials may be ordered through the United Student Christian Council, 156 Fifth Avenue, New York 10, New York.

One of the features of this year for student secretaries will be the establishment of missionary librarise in campus centers. The conference secretary of Student Work is responsible for contacting the director of student work on each campus, sharing with them a list of books on world missions. When they decide which books they would like to have from this list, each local Woman's Society of Christian Service may buy one of the books, inscribing it for the student center and sending it to the director. **The Methodist Woman** and **World Outlook**, as well as the book, **States' Laws on Race and Color**,* should be in every college library.

Over 27,000 students from other lands are now on our American college campuses. They are the best missionaries to our American students. Encourage the women to invite these foreign students into Christian homes, especially over holidays. In this way we shall be building a world Christian community.

Yours in Christian Service,

Dorothy A. Nyland

Secretary of Student Work,
Section of Education and Cultivation

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

Youth Work

Helen L. Johnson
Youth Work

Room 510
150 Fifth Avenue
New York 11, New York

Dear Secretary of Youth Work:

You have been selected to work with growing, energetic, perplexed youth who are the MYF in your church. As an adult worker with youth you have a high privilege. In the capacity of adult friend and helper, you may make the difference between a program that clicks and one that is listless. "A Methodist Youth Fellowship that clicks is one in which youth and adults work together for the best interests of the entire group."

Missionary education is an integral part of the program of the MYF. In the senior department the responsibility for missions and world friendship rests largely on the commission on missions and world friendship. The secretary of Youth Work, upon confirmation by the council of the MYF, shall be the adult adviser for this commission. If she is not the adult adviser, she should serve as a resource person in missionary education. In carrying out her responsibility the adviser will use the resources of the General Board of Education, and the Board of Missions and Church Extension, including the Woman's Division of Christian Service. Here is an opportunity that will bring abundant returns to the leader who gives herself with a sense of mission.

In the intermediate department, organization should be kept at a minimum, and short-term committees are preferred to commissions. The secretary of Youth Work should work closely with adult leaders in the intermediate department when a missionary emphasis is being planned and carried out.

Through mission study you have the opportunity to help the youth of your church to think, feel, and act in ways that develop an attitude of world-mindedness. **Missionary Materials for Youth*** (free leaflet) provides a listing of materials for study in the use of missionary units in the church school curriculum and for sessions held other than Sunday morning or evening. Activities and projects are a part of such study.

The girls of your MYF may meet regularly to study the work of the Woman's Society of Christian Service. A World Friendship Group of Girls is a part of the program arranged by the commission on missions and world friendship. The secretary of Youth Work would naturally be the counselor for a World Friendship Group. If, however, she is acting as the adviser of the commission and feels the two jobs are too heavy, someone may be invited to serve as adult leader for this group, and the secretary will be her assistant. The World Friendship Group shall select a youth chairman, a program chairman, and a hostess chairman. The program materials for the year 1951-1952 are entitled **The Gates Swing Wide,*** (75 cents).

You have another opportunity to help in building world brotherhood in promoting the Methodist Youth Fund as it helps in a program of missions, Christian education, and youth work around the world. The July-August-September issue of **The Methodist Youth Fund Bulletin**[1] lists the projects related to the Youth Fund. Encourage the Woman's Society to share all materials telling of MY Fund projects with the MYF.

As chairman of the Missionary Personnel Committee in the local church, you have a real responsibility. In this, as in all phases of your work, you should confer frequently with both adult and youth leaders in the youth division of the church school. The free leaflet, **Our No. 1 Job,*** is designed for this committee, to help them acquaint the finest and ablest youth with the vocational possibilities in the mission field at home and abroad, and also in the wider field of church-related vocations.

Keep informed through the regular use of **Workshop, Workers With Youth, Highroad, Youth Planbook, The Methodist Woman, World Outlook**, and **The Methodist Youth Fund Bulletin.**

My best wishes are with you.

Sincerely,

Helen L. Johnson

Secretary of Youth Work,
Section of Education and Cultivation

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.
[1] Youth Department, Box 871, Nashville, Tennessee.

Children's Work

Ruby Van Hooser
Children's Work

Room 509
150 Fifth Avenue
NewYork 11, New York

Dear Secretary of Children's Work:

Children Our Concern. As you enter upon the work of this new year in the church's ministry to children, you are beginning your duties at a time when Christian leaders the world over need great vision and courage. **Children are our concern,** and we want for them the sound growth in body, mind, and spirit that home, church, and community working together can help them achieve. For the boys and girls whom we teach in the church school today belong to a generation that will have in its hands the planning and shaping of the half-century that lies ahead.

Children in the Year's Program. You will find that, during the current year, The Methodist Church in the Program of Advance will continue to emphasize the needs and interests of children in this country and in countries overseas. Particular attention will be given to the Christian family in the National Conference on Family Life, to be held in Chicago, Illinois, on October 12-14, 1951. In addition to this same stress on the family, the Woman's Society of Christian Service will enter actively into the follow-up plans of the Midcentury White House Conference on Children and Youth.

Working in the Church School. Your major place of service will be as a teacher in the Sunday church school and in additional sessions for children. Here with other leaders you will be used to guide boys and girls to live daily as friends and followers of Jesus, and as growing members of God's world family. Here, too, you will have a part in planning and carrying out the church's program for its boys and girls. Be sure, therefore, to take your place as a teacher or as an assistant leader in the church school, if you have not already done so.

Missionary Emphases 1951-52. For the current year The Methodist Church has chosen as the missionary emphases for children the two themes of "Latin America" and "Home Missionaries at Work." Besides the missionary units that will be found in the approved materials for the church school, the following manuals have been prepared for use in additional sessions:

Primary: Meeting Friends in Latin America,* by Clara P. Cockerille. Price, 50 cents.

Junior: Methodist Neighbors in Latin America,* by Vesta Towner. Price, 50 cents.

The missionary materials for the coming year include interesting reading books, maps, and pictures. These are described in the free leaflet, **Missionary Materials for Use With Children, 1951-52.*** The leaflet, also free, entitled **Missionary Education of Children in The Methodist Church,*** describes some of the ways in which boys and girls may share in the world-wide work of their church.

World Friendship Bulletin. This bulletin, issued for the local secretary of Children's Work, will bring information to you quarter by quarter about the work with which you will be concerned. It is published in the months of June, September, December, and March in **The Methodist Woman.** The free leaflet, **The Secretary of Children's Work,*** will give you a basic understanding of your duties.

The Woman's Society and Children's Work. As secretary of Children's Work, you will not only find rich opportunities in the coming months to work with children in the church, but to interpret the work month by month to the members of the Woman's Society. They are ready to do all that they can to meet the needs of children both at home and abroad. Will you help them enter into this large field of service?

Sincerely your friend,

Ruby Van Hooser

Secretary of Children's Work,
Section of Education and Cultivation

* Available from Literature Headquarters, 420 Plum Street. Cincinnati 2, Ohio, and Distributing Offices.

Spiritual Life

2344 Gilmore Street
Jacksonville 4, Florida

Mrs. Edwin B. White
Spiritual Life

Dear Secretary of Spiritual Life:

There has not been, for many years, such great need for faith; for moral nd spiritual strength as the people of our nation experience today. The eartaches and anxieties are multiplied and intensified. Somehow the fol-owers of Christ must give the needed confidence and hope which come only om perfect trust in God's power and goodness. As secretary of Spiritual ife, it is your especial privilege to be aware of the hurts and anxieties of the omen in your society and to minister in every way possible.

You have many other duties and privileges as secretary of Spiritual Life your society. They are all given in detail in the **Handbook on Spiritual ife,*** which is a "must" for your shelf of Spiritual Life materials. The **acket*** is also a "must," for it provides samples of cards, leaflets, and book-ts which you can order in quantity from the publishing firm given on the ack. Distribute them among the members, using one of the cards, for xample, as a place card at a luncheon; a leaflet given to each member at a monthly meeting of the society; thers at circle meetings; and give those which meet a special need when occasions arise. Also consult with our pastor in regard to placing a supply in the church literature rack. Our materials are fine, both in format nd content, but to do good they must reach the individual person. You are responsible for getting this doner! want to call your attention to the pages in **The Methodist Woman** which pertain to our work. Every sue carries an article, program, or special service suggestion—sometimes, all three.

The following items will refresh our minds as to continuing responsibilities:

(1) Prayer Groups. We must pray more, and get others to join us. If your society does not have a rayer group, start one. We need to pray for the leaders of nations, for those guiding the destinies of the Inited Nations, for the church that it may be more worthy of its Leader, and for ourselves that we may be nore effective instruments in His hands.

(2) Encourage personal devotions and family worship. Suggest the use of **The Upper Room**[1] and the **rayer Calendar*** as aids to a more effective prayer life.

(3) a. As a member of the Program Committee, help promote use of the monthly program and worship ervices.* The theme for 1951-52 is "The Earth Is the Lord's," which offers real opportunity for the stew-rdship emphasis.

b. As a member of above committee, it is your privilege to help plan and promote the Approved Studies. he Bible study will be "The Book of Acts," with suggested readings and Guide prepared by Dr. Edward . Blair. This was chosen by the Study Committee in response to many requests from the general member-hip for a study having the Bible, itself, for a text.

(4) Cooperation in observance of special occasions, such as:

National Family Week	**May 6-13**
Aldersgate Experience of John Wesley	**May 24**
World Communion Sunday	**October 7**
United Nations' Day	**October 24**
World Peace Sunday	**November 11**

(5) Planning Quiet Days and Days Apart—One of the recommendations from the Standing Committee n Spiritual Life reads: "That complete observance be made of the Week of Prayer and Self-Denial, which ncludes daily prayer for the work and missionaries and deaconesses, a program meeting, and a quiet day." lso plan for a Day Apart during the Lenten season.

Another recommendation suggests "That the attention of Spiritual Life secretaries be called to the find-ngs of the White House Conference in order that they, in cooperation with other officers, may give special tudy and implementation to those emphases relating to the development of the child and the stabilizing of ome life." Major emphasis was given to the spiritual development of the nation's children at the Mid-entury White House Conference. Cooperate with the secretary of Christian Social Relations and the secre-ary of Children's Work in a study of the Findings.*

"The earth IS the Lord's—and the fullness thereof." God awaits the day when a sufficient number of eople acknowledge His ownership and make this truth a guiding principle in the life of the world. Let us ledge ourselves afresh to serve Him with greater love, understanding, and zeal.

Very sincerely yours,

Mrs. Edwin B. White

Chairman, Standing Committee on Spiritual Life,
Woman's Division of Christian Service

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.
[1] Upper Room, 1908 Grand Avenue, Nashville 4, Tennessee.

Mrs. C. C. Long
Circulation Manager

Literature and Publications

420 Plum Street
Cincinnati 2, Ohio

Dear Secretary of Literature and Publications:

Realizing that we work not alone, but through His power, we face the new year with a sense of gratitude and consecration and infinite challenge.

The importance of the work of the secretary of Literature and Publications is great. The splendid materials made available by our editors, now become your responsibility. Women who read formulate constructive ideas of action. We need the almost forgotten quality of sagacity, which embodies in its possessor the effects of prudence, temperance, and justice. A Christian life is the soil of values that are more than material. This soil needs cultivation and gives promise of profitable returns in the fundamental soundness and stability of all of life.

You must be vitally interested in your important task, for it is not to be regarded lightly. Of course you subscribe to **The Methodist Woman** and **World Outlook.** You, through your enthusiasm for these magazines, will stimulate subscriptions. **The Methodist Woman** $1.00 per year. **The Methodist Woman** and **World Outlook** $2.30 in combination. A new and beautiful **Certificate of Award** will be given to the society which has a one-third increase in combination subscriptions to **The Methodist Woman** and **World Outlook** from June, 1951, to June, 1952, this last year of the "Advance."

Also, immediately upon your election, or re-election, send your name and correct address to your district secretary of Literature and Publications. This is important! Also notify **The Methodist Woman,** 420 Plum Street, Cincinnati 2, Ohio, sending your name and that of the former officer. We can render more efficient service if we have a completely correct list for mailing.

You and I are not circulation people for the magazines only, but also for all of the literature of the Woman's Division. As a member of the Program Committee you may challenge the committee by your own knowledge of the program and worship material and by supplementary helps in **The Methodist Woman** and **World Outlook.** Also by the use of the **Eleventh Annual Report of the Woman's Division.*** The back cover page of **The Methodist Woman** is uniquely yours, for listed on this page are many new publications not in the catalogue. If your district secretary has not supplied you with a **Catalogue of Publications,*** send for one.

Orders. Allow three weeks for delivery. We must mail fourth class. We at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and our Distributing Offices, 150 Fifth Avenue, New York 11, New York, and 83 McAllister Street, San Francisco 2, California, are prepared and anxious to render prompt and efficient service. We desire, with you, to conduct all transactions on a businesslike basis. Please use order blanks. Check prices. Remit promptly.

Reports. Send promptly to your district secretary. This helps her to get her report to the conference secretary on time. If you have no district secretary, send your report directly to your conference secretary.

Week of Prayer Material. Conference secretaries of Literature send this Week of Prayer material to you, through your district secretary of Literature. Please, please, as soon as it reaches you, give it to your secretary of Spiritual Life.

We need a secretary of Literature with an ever-widening horizon, who knows both literature and publications, is enthusiastic about them, and shares this enthusiasm by securing orders, readers, and action.

Sincerely yours,

Ruth A. Long

Mrs. C. C. Long
Circulation Manager, Woman's Division of Christian Service

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

Supply Work

Mrs. E. Paul Todd
Supply Work

1409 North Sixth Street
Tacoma 6, Washington

ear Secretary of Supply Work:

May I extend to the new secretaries of Supply Work a most sincere welme to the fellowship of those who have had the privilege of serving in that pacity and have learned to love the work. I hope you consider that this esent field of service is a very important assignment. It will be just as portant as you make it. Your enthusiasm and interest will inspire others. ne cannot help being a bit proud to have had a share (even a small share) the collecting and reporting of over $900,000 in Value of New Materials d Cash—all "over and above" the pledge through Supply Work gifts. here can be no doubt about the fact that women, youth, and children will ve very generously beyond their pledge to the work of the Woman's Society Christian Service, when a definite need is presented.

One of your first responsibilities is to become informed about what Supply Work is and how it is carried . A "must" for every secretary of Supply Work is to have a copy of the **Handbook on Supply Work.*** nother "must" is the study of that handbook in which you will find your questions answered. Then, get l of the information and records from the former secretary and study that material very carefully. Make resolution as you start your work that you will keep your records in such a way that you will be able to rn over to the secretary who follows you everything that will make it possible for Supply Work in your ciety to be a continuous and not a spasmodic piece of Christian service.

A local secretary of Supply Work knows that new lists of requests from our institutions are made up each ar. These lists of needed articles, which cannot be provided through the regular maintenance budgets, ill come to you from your district or conference secretary by the middle of June. Check with the former cretary to see if the lists were completed before she turned the work over to you. If more Supply Work n be done before the new lists arrive, be sure to write to your district or conference secretary and she will cure additional items for you from the jurisdiction secretary. It is equally important for them to know hether your society considers its list so large that it cannot be met. If your group cannot complete the askgs, another group may want more and will assume gladly what you cannot do. We do not want to leave y of our institutions without Supply Work gifts.

Questions are asked very often. "Why should there be assignments of lists for Supply Work to the local cieties, when it is all done "over and above" the regular giving? Why not let each group send just what desires and to whatever institution or worker it chooses?" The answers are simple. We have many institions over the whole world for whom we, and we alone, are responsible. We must not neglect a single one them. If the distribution of gifts were left entirely to chance, many of the less familiar and perhaps the ost needy projects might be forgotten. Another reason for assignments is that through an occasional change ore people will become familiar with different institutions. Please remember that our own institutions ed and should have our **first** loyalty.

Another question that is asked is: "Are the things on the lists **all** that may be reported through Supply ork?" Of course, more may be reported if you send cash or materials to other institutions of the Woman's ciety, providing it is sent **in addition** to the requests and not in place of them.

Please consider your lists very carefully, and begin to collect immediately all of the information that you n find about the institutions that have been assigned. Look in back copies of **The Methodist Woman** d **World Outlook** and the **Eleventh Annual Report of the Woman's Division of Christian Service.** rite to Literature Headquarters* or Distributing Offices (see the back cover of **The Methodist Woman**) d ask if there are free leaflets about the institutions in which you are interested.

The Supply Work Committee did not set any fixed amounts or percentages of gain for its participation the Advance program of the society, other than to work toward a large gain in this voluntary giving, after e pledge of the society had been met. We shall continue to use the same goal: each local, district, and conrence society to do some Supply Work for both Home and Foreign institutions of the Woman's Division of ristian Service; each secretary to send her report **on time.** It has been proven that these goals **can** be et—but there are still too many societies that have not reached them. Will you do your best to make your ciety 100 per cent?

May you have a happy and successful year in doing this type of Supply Work!

Most sincerely,

Mrs. E. Paul Todd

Chairman, Supply Work Committee,
Woman's Division of Christian Service

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

Mrs. L. M. Awtrey
Status of Women

Status of Women

Acworth, Georgi

Dear Secretary of Status of Women:

This letter brings you the plans made by the Standing Committee o Status of Women. These plans are a program for Advance—for action. W hope you will think of them as new plans for a new year and for new secre taries. The bylaws of the Woman's Society of Christian Service describ your duties as follows:

"The secretary of Status of Women shall study the status of women i the local church, the community, the state, the nation, and in other lands She shall serve as chairman of the Committee on Status of Women. Sh shall be a member of the Committee on Program. She shall promote th plans and program recommended by the conference society. She shall mak reports to the society and shall send reports to the corresponding district o conference officer as authorized by the conference Woman's Society."

You will find help for your duties in the **Handbook on the Status o Women*** (price, 15 cents). Be sure to organize your committee and see tha each member has a copy of the handbook.

The recommendations of the Standing Committee are:

1. Know the women of your local church by making and keeping up to date a survey of all women in th church. Use the "Service Activity Cards,"* giving the names, addresses, telephone numbers, talents, train ing, experience in church and community work, with comments as to potential qualities of leadership. Thes cards are to be made available to the pastor, society president, and research committee in order that we ma conserve and utilize the full woman power for the church and Woman's Society.

2. Nominate during the year at least one qualified woman to a general board or committee in the loca church.

3. Support actively at least one community project for the betterment of women.

4. Enlist your society in supporting by letter or visitation to your representative at least one federal o state piece of legislation for the betterment of women.

5. Have at least one program during the year devoted to the status of women.

6. Note the achievements of outstanding women around the world, report these at local meetings, an record them in a scrapbook.

7. Check **The Methodist Woman** and **World Outlook** each month for suggestions or information o promotion of status of women, and call the attention of the society to the articles. Use visual aids especiall adapted for this study. One now available through the Audio-Visual Aid Department at 150 Fifth Avenue New York 11, New York, is "South of the Clouds."

It Is Recommended:

8. That the **Revised Interim Report** of **"The Life and Work of Women in the Church,"*** an **Women in American Church Life,*** as well as all leaflets and pamphlets of the committee, be promoted b the secretaries of Status of Women in local churches.

9. That the Committee on Status of Women work with the Wesleyan Service Guild, Student, and Youth Secretaries on plans for attracting, recruiting, and training young women now in Methodist colleges for **vol unteer** service in the local churches.

10. That the Committee on Status of Women work with the Personnel Committee, headed by the youth secretaries and the Wesleyan Service Guild, in interesting and recruiting well-qualified women for "immediat full-time service."

11. That the Committee on Status of Women work with the Department of Christian Social Relation and Local Church Activities on the National Citizens' Roll Call of Methodist Women.

12. That the Status of Women Committee concur with the Committee on World Federation in request ing that a film strip on women around the world in their activities be prepared and made available for use.

13. That the local secretary report quarterly to the district secretary of Status of Women.

There are women within your church who are qualified to serve on church committees, boards of trustees and official boards. It is your work to interest women in serving in these places, and to suggest their name for membership to church leaders.

Sincerely yours,

Mrs. L. M. Awtrey

Chairman, Status of Women,
Woman's Division of Christian Service

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

Committee on Membership

Room 513
150 Fifth Avenue
New York 11, New York

ear Chairman:

The Committee on Membership has grown steadily in importance through these three years of the Advance Program, since Goal I depends so largely upon your activity: "Every Methodist woman a member of he Woman's Society of Christian Service, which membership includes the Wesleyan Service Guild." This nal year is even more vital, as you will see when you study the promotional plans.

1. Your committee will be working this year in especially close relationship with the president and the ecretary of Promotion, as you may already have noted in the new plans. The president will convene the roup which is to plan all details of the Progressive Visitation, and will then allocate the duties as seems dvisable. **Before this meeting takes place, you as membership chairman should get a complete st of the woman members of the church, and take it to this meeting.** Names of women of the congregation and community who are not members may be added when this committee meets.

The March issue of **The Methodist Woman** gives a general outline of these plans: a special mailing to ach local society president gives details.

2. The "Results Meeting" may come whenever your local Visitation is complete, but may be combined ith the Epiphany Service in 1952 if desired.

3. In the May issue of **The Methodist Woman** you will find a Dedication of Talents Service. This ould offer scope for every new—and every former—member to serve in some capacity; and through sharing service, the sense of fellowship grows.

4. Study the "Calendar of Special Activities" on the inside covers of this issue. Note the places where **Membership** is specially indicated, and where the work of **Promotion** is mentioned. Although you will nd that the work of your committee is not mentioned in the "Calendar of Special Activities" after December, hat does not mean inactivity. "To have and to hold" members already reached is a task ever with us. New rospects may keep appearing; and women who have not enrolled may yet be won by friendly interest.

Sincerely yours,

Eloise A. Moolerer

Executive Secretary, Section of Education and Cultivation

Committee on Publicity and Printing

Room 513
150 Fifth Avenue
New York 11, New York

ear Chairman:

One church editor recently remarked, "I never knew an organization that did so much and kept so quiet bout it." From his point of view, not a good characteristic. Certainly much is gained through good publicity; and how does one get good publicity? Possibly the following "decalogue"[1] would be of value to you you seek publicity in the press.

1. When sending facts, give your name, address, telephone number, and the name of your organization.
2. Use a typewriter if possible and triple-space your article to give room for the editor to make his changes.
3. Tell your story simply.
4. Get names and official positions right. If you are writing in longhand, print proper names.
5. Give exact dates, hour, places.
6. Write about future rather than past events, unless there is real news value in what has happened.
7. Give facts, not opinions.
8. If giving opinions, quote someone else's—not just your own.
9. If the paper you are writing for is likely to use your article just as you turn it in, use a "lead"—that is, in the first sentence or two summarize the article. Then give supplementary facts.
10. If sending photos, list all persons shown, rank by rank, left to right. The fewer persons shown, the better, in most cases.

Save for future reference clippings and other information about all areas of your society's activities.

Report to the society the work done, for inclusion in quarterly and annual reports of the secretary of romotion.

Besides publicity, your committee is responsible for all printing needed—stationery, programs.

You will find satisfaction in seeing the items you have prepared, in print, and still more satisfaction in he increasing manifestation of interest in the work of your society when it has been adequately publicized. ll success to you!

Loyally yours,

Eloise A. Moolerer

Executive Secretary, Section of Education and Cultivation

[1] From "A Frank Talk to Protestants on Press Relations," by Laurence T. Heron, *The Christian Advocate*, January 5, 1950.

Alice Murdock

Committee on Missionary Personnel

Room 843
150 Fifth Avenue
New York 11, New York

Kathryne Bieri

Dear Friends:

Wherever we turn today we are faced with need! There is physical need . . . a child in China is starvin . . . a mother in Korea is dying! There is intellectual need . . . an Indian child in America has no school . . a youth in Africa seeks truth! There is spiritual need . . . countless millions are seeking Christ and Hi freedom! Until the Church recognizes its responsibility for meeting these needs, it cannot fulfill its purpose These needs must be met by Christian doctors to heal the sick . . . Christian teachers to guide the illiterat . . . Christian evangelists to give light to all.

Every local church has a responsibility for inspiring, guiding, and challenging its youth to go into al the world as Christian missionaries, deaconesses, and workers. The Committee on Missionary Personne has the high privilege of planning programs which will inspire, of counseling those who feel called of God t serve, and of encouraging those who need guidance.

PERSONNEL CAN HELP

Personnel of the Committee

The Secretary of Youth Work, as chairman, must call the committee together and help plan activitie for the year. See leaflet **Our No. 1 Job*** for details and suggestions. Then carry them through.

The Secretary of Student Work has direct contact with the college students. Send information di rectly to them and talk with them when they are home. Many are interested but need details on opportunities

The President of the Woman's Society will inform the women how they can cooperate with the church-wide youth and student programs.

The Adult Counselor is the liaison person with the church school and knows the young people.

Representative of the Wesleyan Service Guild interprets the opportunities for Christian service t her group. (The group prepared to meet the needs if its members can only be informed and inspired!)

The Minister is the key person for counseling. He is invaluable in guiding the committee in its work

Personnel Needs

One thousand new missionaries and deaconesses are needed for this quadrennium. See **Methodist Service Projects*** for 1951 urgent requests from the fields.

Personnel to Contact

(1) Outstanding Christian young women who have finished their college preparation and who have had experience in teaching, nursing, doing social work, stenographic work, or religious education work
(2) College students who show Christian leadership ability.
(3) Youth in the MYF—World Friendship Group—church schools—keep them aware of the mission o the church and encourage them to prepare for their place in the world as a Christian.

The Personnel Committee has a momentous task, but we feel you can do it.

Kathryne J. Bieri
Alice E. Murdock

Secretaries of Missionary Personnel,
Woman's Division of Christian Service

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

Information and Action

DEAR FRIENDS:

At this writing the eyes and ears of the world are focused on the United Nations and its responsibility for finding ways to enforce a "cease fire" order in Korea. In our own nation, the President of the United States has presented to the 82nd Congress a 71½ billion dollar budget, three fourths of which will be used to build up the war machines of the Western democracies. The United States is being called with new urgency to shoulder responsibilities as a world leader.

Charles Malik, Minister of Lebanon to the United States, and member of the United Nations, in commenting on the type of leadership the United States is called upon to give, pointed to the following responsibilities:

"It is most important that the United States maintain her vigorous leadership in and for the U.N. . . . Leadership does not mean imposition. That is why it should not be feared. Leadership means vigorous companionship, rational guidance, unflagging interest, genuine concern for the welfare of even the least and weakest, *willingness to negotiate* and consider, clarity of fundamental aim, certainty as to the possession of truth, sticking one's neck out at critical moments and accepting the consequences."

To do this even in part calls for *an awakened people challenged to use the spiritual resources that are at hand.* One of the major tasks of secretaries of Christian Social Relations and Local Church Activities is to "arouse the public" to its responsibility to work for peace in this crisis. Some "handles" to use may be suggested in the following:

1. Read carefully the letter addressed to you in the "Officers' Letter File" published in this issue. At the same time give consideration to a long-range plan suggested in the "Calendar of Special Activities" listed on the cover of this April issue of THE METHODIST WOMAN.

2. National Family Week is scheduled for May 6-13, 1951. In the preparation for and follow-up of National Family Week you will want to order special program material from the Department of Home and Family Life, Box 871, Nashville, Tennessee. The follow-up material from the White House Conference will also be invaluable: Order from Literature Headquarters, "The Findings of the Mid-Century White House Conference" (price, 15 cents); and the leaflet "What Could Not This Child Become?" (price, 3 cents each; 12 for 25 cents. Why not order this in quantities for wide distribution in your church?) .

3. The Methodist Committee for Overseas Relief.

The Methodist Church has taken an active part in the resettlement of displaced persons. By January 1, 1951, the Methodist Committee for Overseas Relief, which is handling this program, had brought to this country 1,197 persons. During the present year it is planned to bring an additional 4,000 persons to this country.

The Woman's Society of Christian Service can help most effectively by:

(a) Obtaining assurances for individuals or families.

(b) Help those displaced persons who have already arrived in this country.

(c) Sustain an intelligent interest in this activity. Too long have our American people considered this program as a chance to obtain domestic or farm help for particular situations. If this is the principal incentive it is not possible under the present law to expect general success. If, however, we set out to give worthy and needy people an opportunity for a new life in an American community, we can hope for rich Christian blessings.

(d) Page 22 of this issue of THE METHODIST WOMAN gives you helpful suggestions for work in your program looking "Toward a Better Community." Begin now to plan how to use these suggestions as a part of your *fall* emphasis. The FOURTH YEAR ADVANCE of The Methodist Church emphasis relates to this need. See what steps you can take to get the whole church working on it.

(e) The Warner Brothers' picture "Storm Warning" is a new film that brings strong indictment of the Klan and vigilante action. Watch for it in your local theaters.

(f) "And Your Feet Shod With the Preparation of the Gospel of Peace"—the article on page 23 of this issue—points out some important matters of concern to all of us in our daily lives. As we move out to give spiritual strength and courage to an "awakened" public, these ideas may have value.

Sincerely,

THELMA STEVENS

DOROTHY WEBER

MRS. CLIFFORD A. BENDER

Toward a Better Community

WHAT kind of community do you want?

Is it to be a community where we can have the stable, secure children that the White House Conference tells us we must have?

Is it to be a community so secure in all the American traditions of freedom and neighborliness that its very existence can inspire confidence among people who are feeling their way toward freedom and need the reassurance of American example?

Perhaps these things seem pretentious in relation to the communities where you and I live, and yet these are the primary functions and responsibilities of good communities. One authority on community says that the small community "has been the most important social factor in the course of human existence, of more importance even than the family as we know it."

Unfortunately, the *good* community that we want does not just happen. There are things which we all need to do to preserve the best in our communities and to improve them.

One of the best helps in creating this sort of community is the community council. From all over the country in the last ten years reports of communities that were finding themselves through the deliberate organization of this sort of community council have come pouring in.

In one place a community council reports that youth and adults have found a way to furnish the town with wholesome recreational opportunities. From another comes a report of new hospital facilities. Another has achieved a slum-clearance project, and clinics for prenatal care. These practical things, which range from better garbage collection to the whole reorganization of county transportation, are the results of a community program in which better human relations have kept pace at every point with the practical achievements in community betterment.

Here are the practical steps by which you can organize such a community council:

FIRST—Find out what it might do for your community. The reading listed below will help you to find out, but if there is a community council near you be sure that you see what it has done. You may even find that you have a State Citizens' Council, which is devoted to the service and extension of this type of organization.

GENERAL DESCRIPTION:

1. *Organizing a Community Council.* Bulletin No. 330, 1944. Michigan Department of Public Instruction, Lansing, Michigan.

2. *The Great Community,* by Arthur E. Morgan. Pamphlet No. 2, Human Events Associates, 608 S. Dearborn St., Chicago 5, Illinois. 25 cents.

3. *Come Right In,* published by District II, Commission on Public Relations, New York State Community Council, Albany 1, New York.

4. *The Organization of Community Councils,* by Murray G. Ross, Canadian Council of Education for Citizenship, 166 Marlborough Ave., Ottawa, Canada. 10 cents.

TYPICAL EXPERIENCE OF LOCAL GROUPS

1. Council of Unity of New Rochelle, 131 Hugenot St., New Rochelle, New York.

2. *Progress.* Published by the Minneapolis Mayor's Council on Human Rights, 607 Third Avenue, South, Minneapolis, Minnesota.

3. *A Community Program of Better Race and Cultural Relations.* Columbus Council for Democracy, 9 E. Long Street, Columbus, Ohio.

4. "Brotherhood Solves Gary's Problems." November, 1949, *Coronet.*

SECOND—See how interested organizations and individuals in your town would be in having such a community council. Share your reading with other leaders, then invite everybody to a meeting where all may talk it over.

THIRD—Decide where you want to go from here and how. Perhaps you first want to survey the needs. Or perhaps you want to start working together on some pressing community problem and feel your way from there. The *way* you proceed is not important. The important thing is that you should involve as many people in the community as possible, so that it becomes the kind of community project which can contribute to neighborliness, democracy, and brotherhood.

NEW MATERIALS

MORE HELPS WITH HUMAN RIGHTS

***"These Rights and Freedoms,"* U.N. Pub. No. 1950, 1, 6. $1.50. A readable progress report on U.N. activities in the field of human rights, including their application to refugees and other special groups.**

TWO NEW HELPS IN PRESENTING THE U.N. TO CHILDREN

***Flags of the Nations.* Samuel Gabriel, New York. $1.50.**

***Partners: The United Nations and Youth,* by Eleanor Roosevelt and Helen Ferris. Doubleday, New York. $3.00.**

A SPECIAL OFFER

For a limited time *The United Nations World* is available to educational and religious groups at a special price of $2.00 instead of the usual $4.00. A combination is also available of the *United Nations Sketchbook, Everyman's U.N.* and *The United Nations World* for $5.00. Send orders to Dept. M, United Nations World, 319 E. 44th Street, New York 17, New York.

"And Your Feet Shod With the Preparation of the Gospel of Peace"

A WORLD where Christians, with the greatest sense of loneliness and uneasiness that men have ever known, are facing an international situation which has in it all the elements of loss and despair that we can imagine, should be immensely cheered by the very fact that the Economic and Social Council is currently meeting in Santiago, Chile, with full attendance, and that the agenda presents such a picture of basic concern for the world's problems. Even in moments like these we are aware that just as men make wars, men can make peace, and that God can give us the strength to meet any situation if we acknowledge our need, earnestly seek his help, and are willing to recognize the fact that the successful prosecution of peace, as well as the successful prosecution of war, requires great expenditures of time and money.

Because no one who looks at the present picture can ever doubt that the most important service we can render to our world today is to give to it a sense of God-given direction, which alone can bring a pattern to the madness and waste of today's world, it is important that we analyze the international situation and emphasize these aspects of it which are in keeping with Christian hope for a world organized on the principles Jesus laid down for us. To do this, we need to look for a moment at the basis of U.N. planning, and then come back to the present session of the Economic and Social Council.

In October, 1949, as Trygvie Lie laid the cornerstone of the beautiful new skyscraper home into which the United Nations has recently moved, he said that the United Nations was a slow and often discouraging way to go about building a peaceful world, but that there was no substitute.

This year on United Nations Day he added that "the stake is the future of mankind, the future of all cultures and all civilizations, and all the varied ways of life which men have developed to meet their needs and their circumstances. If we succeed, the future is limitless in its possibilities for growth and for good; if we fail there will be no future worth having for any of us. We must not fail."

The basic philosophy of the Charter of the U.N. is that peace can only be created on a stable foundation of political, economic, and social conditions enjoyed in full freedom by people whose worth and dignity as human beings is recognized by all of their fellow beings.

The range and humanitarian quality of the items on the agenda of the Economic and Social Council should be immensely reassuring.

Many times the number of lives lost in Korea will be saved eventually by these measures which range from the "development of a twenty-year program for achieving peace through the United Nations" and the two Korean items: "Long-term measures to promote the economic development and social progress of Korea" and "Relief and Rehabilitation of Korea," to such measures directed to the betterment of small segments of the life of mankind as an international convention of the treatment of samples and advertising materials by customs officials in various countries, and the listing of new nations which are willing to accede to the conventions which will eventually put the same road traffic regulations in operation all over the world.

A sense of sane work going along on things that must be done, just as housewives must go ahead doing the things which need to be done from day to day to secure a stable, well-organized household, cannot fail to comfort one as he studies the documents submitted and sees the patient work that has gone forward on such socially important things as the work of the commission on narcotic drugs and the work on the prevention of crime and the treatment of offenders. Here the economic aspects of a stable world are getting good treatment with such things as an item which will deal with a look at the world economic situation, the expanded program of the technical assistance commission, with its specific help for the two thirds of the world whose plight wrings the hearts of the concerned and has often brought us to wars which only served to increase their misery and ours. Such measures as an international study of world oil resources and "international cooperation on water control and resources" (an item, incidentally, placed on the agenda by the U.N.) would have been unthinkable fifty years ago, but now there is a growing realization that here lies our hope not only in big political matters but in less spectacular but especially important matters that concern our daily lives.

RALPH EUGENE DIFFENDORFER

The Methodist Woman **joins his host of friends the world over in mourning the sudden death on January 31, 1951, of Dr. Ralph E. Diffendorfer, who was for many years Executive Secretary of the Division of Foreign Missions of the Board of Missions and Church Extension. We are grateful for his statesmanlike leadership, for his missionary passion, and for the contagion of the sense of joy in service which he instilled in all those whose lives he touched.**

The New Social Security Law May Affect You

- **If YOU are employed in a private home, OR**
- **If you employ anyone to work in YOUR home**

As of January 1, 1951, ten million more people will be brought into the "old-age and survivors insurance system" of the social security law. Among these are about one million household employees, who will now be protected like families of millions of Americans in other occupations.

How Does the Household Worker Benefit?

The social security tax is a way for the worker to build up a savings account for old age. The employee and employer make equal contributions to this government insurance plan which makes possible:

—Monthly retirement payments to the worker and his family when he is old and works no longer.

—Payments to his family when he dies.

Who Is Covered?

Anyone employed around the house: maids, cooks, laundresses, nursemaids, baby-sitters, practical nurses, family chauffeurs, housekeepers, handymen, butlers, gardeners—if they meet the $50—24-day test, described below.

Members of the employer's family employed as baby-sitters, or for other domestic work, who meet the following requirements also are covered, unless they are the employer's children under 21, parents, or husband or wife.

Those who do household work in homes on farms operated for profit, are protected under different provisions of the law.

The $50—24-Day Test

In order to qualify, a domestic worker must earn at least *$50 in cash wages* during a three-month period, from *one* household. (Food, clothing, lodging, and other non-cash payments are not considered part of wages; no gifts, except cash gifts, are counted as wages.)

Also: The domestic worker must work full or part-time *24 days or more,* for the *same* employer, during that same three-months' period or the three-months' period just before.

The total number of hours worked does not matter; only the number of days and the dollars earned.

How Much Is the Tax?

The full tax is 3 per cent of the worker's wages. The employer contributes 1½ per cent and deducts the other 1½ per cent from the worker's wages. The employer may, if he wishes, pay the total 3 per cent.

Steps for EMPLOYERS Whose Household Employees Meet the $50—24-Day Test

—*Notify your local Collector of Internal Revenue* that your (employee(s) qualify. You will receive Circular H (*Household Employer's Social Security Tax Guide*), and a simple one-page quarterly tax form, Form 942.

—*Make a note* of each of your employees' names and social security numbers.

—Deduct 1½ per cent from each wage payment (unless you plan to pay your worker's share as well as your 1½ per cent contribution as an employer).

—Send or take your *quarterly tax return,* Form 942, together with the total 3 per cent security tax for the three-month period to the local office of the Collector of Internal Revenue.

Returns for January through March are due by April 30; for April through June, July 31; July through September, October 31; October through December, January 31.

—Keep a simple written record of the employee's name, social security number, days worked, cash wage payments, and employee tax deducted. It is required that the employer give the worker this information in a written report on or before January 31 of each year or when an employee leaves.

Steps for the HOUSEHOLD EMPLOYEE Who Meets the $50—24-Day Test

—You do not need to fill in any of the quarterly social security tax forms. Just be sure you have a *social security number,* and that you give it to your employer. If you have never had a social security card, you can get one at the local Social Security Administration office (listed in your telephone book under United States Government Federal Security Agency); if there is no office near you, ask at the post office for an application for a social security card.

—*To collect your social security benefits:*

When you are sixty-five years of age and wish to retire, call at your social security office and ask about benefits. Your monthly benefits will be 50 per cent of the first $100 of your average monthly salary, and 15 per cent of any additional salary for those who have earned up to $300 a month. Benefits for a retired man and wife will be half again as much. Those who are sixty-two years of age or older by June, 1951, need be in the social security plan for only six quarters or a year and a half; those fifty years of age, for thirty quarters; and those forty-five years of age or under, for forty quarters or ten years. Longer periods of employment would not affect the benefits.

For further information consult your Social Security Administration office.

Bills have been introduced in both houses of Congress to give two million tons of *United States grain to famine-threatened India.* Senate and House versions are similar, but not identical; having both Republican and Democratic support, they stand a good chance of passage. Watch developments and write your Senators regarding S. 872; and your Representative regarding H. R. 2962.

ADVANCE 1948 1952 GIVING RECRUITING EDUCATION MEMBERSHIP A WOMAN'S DIVISION OF CHRISTIAN SERVICE THE METHODIST CHURCH

Advance Program

ISSUE 17 APRIL 1951

THE WORLD GOD LOVES

A Pledge Service for use in connection with the **Atlas Pledge Envelopes*** *for 1951-52*

VOICE I:

God so loved the world that He *gave*—.
Even so God loves the world today—
At this minute—at this second.
Let us pause for a moment to make this seem more real to ourselves. (*silence*)

VOICE II:

God's love was interpreted to us by Jesus as a personal love for the individual.
And so, the world He loves is a world made up of *all* its persons—not one left out. (*silence*)

VOICE III:

The world God loves is holy ground where we are permitted to work.
Every school, dedicated to aiding the growth of mind and spirit;
Every hospital, dedicated to sharing His saving health;
Every other Christian project, since *projects* mean *persons:*
All are the universal language of this love of God.

VOICE IV:

We love because He first loved us.
How willingly, then, should we bear the burden of His world—our world—upon our shoulders!
How happily maintain this work which He has entrusted to our hands!
Together, yes—
But also each herself, alone—with God.
And how?

VOICE V:

The total work of the Woman's Division of Christian Service can be maintained for one second for approximately 25 cents, one minute for $15, one hour for $900. Let the ticking of the clock speak to us with new meaning.
(*Sets a clock in prominent place, or indicates one already there. The tick should be loud.*)
(*silence—while all listen to the clock's ticking*)

VOICE I:

Only for herself can each one of us decide how long a time she can assume.
One second? Ten? Thirty?
One minute? Two? Five?
One single time, or a regularly repeated privilege, through the year?
Only yourself can decide—
And for that time, only *yourself* can carry this work of God's world: alone—with God. (*silence*)
God's world: does it seem to you a heavy burden to assume?
Remember the one who bore it joyously—not for a few seconds—or for a minute—or several minutes—but for *every* minute of His lifetime.
Remember His words—"My yoke is easy—and my burden is light."
He knew the secret.
We may know it, too.
The yoke is easy—and the burden light—because the world we bear on our shoulders is the world God loves.

(*Soft music of "I Would Be True" played through once*)

UNISON OR SOLO SINGING: (*second verse of "I Would Be True"*)

"I would be friend of all, the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift."

—*Howard Arnold Walter*

(*Pledge envelopes are silently signed and returned, as soft music continues, as above.*)

BENEDICTION:

(*Third verse of hymn No. 297,* The Methodist Hymnal, *may be read as a benediction. Substitute "ourselves" and "our" for "myself" and "my."*)

Note 1. This simple service has been prepared for societies needing a brief Pledge Service. It may be amplified by use of facts concerning home and foreign fields given in the regular program for June, 1951, which is being recommended for use in May. See *Program Material 1950-51,* p. 111ff.

Note 2. A large globe should be prominently displayed, if possible.

Note 3. The parts designated for VOICES I through IV may all be done by the same person if preferred. It is desirable that VOICE V be a different person.

This service prepared by Maude White Hardie.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices. Free for postage.

GIVERS OF TRUTH

From each of the approved studies, it is hoped, there will come action along various lines. After the study of the Near East last summer, Mrs. Milton Beeman, secretary of Missionary Education and Service of the Mansfield District of North-East Ohio Conference, wrote the following dramatization, based on the text. It may be effectively given by other groups; also, it will show how the materials studied may be made more vivid and personal in their appeal.

SETTING: *A veiled Moslem woman is seated in the center of the stage, her head bowed in sorrow. A woman robed in blue enters and speaks to the seated woman:*

BLUE ROBED: What is thy name?

MOSLEM: I am "Near East." Surely you have heard of me. I have cradled the world. Morocco, Algeria, Egypt, the Bible lands—all are some of my children. You have heard of them, have you not?

BLUE ROBED: Oh, yes. You have had many brilliant children. They have contributed much to the world's culture—and in various fields. Having mothered such brilliant children, why do you sit forlorn and sad?

MOSLEM: Would you, too, not be sad, if you were smothered behind a veil?

BLUE ROBED: That is your problem? Oh, come here quickly. I am Social and Educational Freedom. I shall remove your veil. (*She goes to the blue-robed woman, who loosens the veil while speaking.*) Now your veil will be banished. Your daughters now may not be married so young; they may inherit property, and divorce will not come so easily. Many doors of learning shall be opened and the status of women shall be lifted. Will that bring you joy?

MOSLEM: Oh, yes. How can I thank you—But wait! See—I am STILL veiled.

(*A woman robed in red enters and speaks.*)

RED ROBED: Yes, there is another veil, Near East, but I have come to banish it. I shall remove the veil of political ferment. When it is lifted, your life will be happy. (*Removes a veil.*) See, now no more fears from nationalism and communism—no more distrust of Western powers. Civil rights will be recognized.

MOSLEM (*still with a veil*): You are both kind, and you have made me happier; and slowly peace seems to be coming to me. But, alas, you can see you were not successful. I am still behind a veil.

BLUE ROBED and RED ROBED (*retire from stage, murmuring*): I tried. I am sorry. I did my best. I thought I could help you.

(*The Moslem sits sadly shaking her head. A woman robed in green appears and speaks.*)

GREEN ROBED: Ah, Near East, I know your sorrows and I have come to help you. I shall lift your motley veil of religious chaos and you shall have peace.

(*She removes the last veil. Near East rises quickly in surprise and joy, grasps the green-robed woman's hands and speaks.*)

MOSLEM: Oh, thank you, thank you. I need no longer hide behind a veil.

(*Green-robed woman exits.* NEAR EAST *starts eagerly, first one way, then another, each time halting in bewilderment. Then she sinks down, crying. A woman enters, robed in white. She softly touches* NEAR EAST *on the shoulder.* NEAR EAST *looks up questioningly, but not afraid.*)

WHITE ROBED: Why are you weeping?

NEAR EAST: I thought I should have peace and happiness. My veils were banished. All my veils—social, political, religious—

WHITE ROBED: And you are not happy?

NEAR EAST (*shaking her head sadly*): No. *Maktub. Maktub.*

WHITE ROBED: *Maktub?*

NEAR EAST: It is written. It is written.

WHITE ROBED: It seems that way—but it is not so. The others helped you, yes. They lifted your veils of trouble and distress, but each TOOK AWAY something. They left you free, but empty. I am CHRISTIAN MISSIONS. Come—take my hand. I am a *Giver.* I give you faith, and hope, and love in the name of Christ our Lord, who is the Way, the Truth, and the Light. Through Jesus I give you a way of life.

(NEAR EAST *places her hand in the hand of* CHRISTIAN MISSIONS. *Looking up,* CHRISTIAN MISSIONS *speaks.*)

CHRISTIAN MISSIONS: May thy kingdom come, O Lord, in us, in our church, and in NEAR EAST.

(*They walk slowly from the stage, as the threefold Amen is reverently sung.*)

* * * * *

THE FOLLOWING LETTER FROM SAN ANTONIO, TEXAS, is representative of the spirit of that state and others across the land, where Methodist women have profited by the Birthday Visitation Plan. The presence of the children, and of the ministers of both churches concerned, indicates the close relationship between the Christian home and the local church in the program of the Woman's Society of Christian Service. The letter was written by a local president to the district secretary of Promotion.

"I am so happy to report that McKinley Avenue Woman's Society of Christian Service has made its Encourager tour to Highland Terrace. It was a wonderful experience for us. They were so friendly and gracious and made us so welcome. Their program was truly inspirational. We presented them with a beautifully decorated cake which was served at noon as dessert. We had forty women from McKinley Avenue and several children, and they had fifty and several children: altogether, 103. Both our ministers were present. These visits are such a nice way to get acquainted, and an excellent means of creating interest."

"WE BELIEVE"

One of the bishops of our church has said, "It would be difficult to imagine anything that would lift the entire church more effectually than to have in every local church a vigorous, far-visioned Woman's Society of Christian Service. If your church is without one, may we urge that you organize one without delay? Let us come up with an unprecedented number of new organizations."

Mrs. Owen Pfingston, secretary of Promotion of Indiana Conference, quotes these words from *There Shall Be . . .*,* one of the leaflets issued last year by the Woman's Division in the interest of Advance.

BEFORE

AFTER

These drawings were taken from the original letter

The leaflet was planned primarily for pastors, but will be of help in many cases to groups or individuals contacting "unorganized" churches. As you doubtless recall, approximately 4,000 pastors serving 7,000 churches where there is no organization or member of the Woman's Society were approached individually last summer and fall in an attempt to start the work in these so-called "unorganized" churches. "The Advance Clipper" in the November issue of THE METHODIST WOMAN dealt entirely with this project.

Mrs. Pfingston continues, in her appeal to the women of her conference, with the illustration which we are reproducing here—"Take a look at these two churches pictured. One has an active group of 'organized' women, one is struggling along 'unorganized.' *Can you tell which one* has in it a vigorous far-visioned Woman's Society of Christian Service?"

"We believe that a Woman's Society of Christian Service is necessary in every local church to hasten the day when there shall be a new order—one world. We believe it offers the most effective channel for every woman to use her particular talents and abilities for the good of the whole, as well as to acquire a sense of creative fulfillment."—*There Shall Be . . .*

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.

BRIEFS AND BRIEFINGS

Directed Especially to New Organizations and New Members

THE WORLD TAKES ON NEW LIFE

Spring is one of the recurring miracles. The local landscape of each one of us—that most familiar scene—takes on a newness with the green haze of opening buds. In the world of the spirit it is so, too.

In the Woman's Society there may be a sense of newness in the landscape of activity. A sense of all made new may well come at each meeting, as the program opens up unexplored areas for our concern. The heavy responsibilities of the local church have new appeal as the group shoulders them together. Community needs present a new challenge. The Methodist woman who is a member of the Woman's Society has a new stake in Christian work in her own America—for wherever the Woman's Division is at work, there she is now represented. Her horizon now includes twenty-five countries around the world, as well as her own.

HINTS IN PLANTING YOUR SPRING GARDEN

First, plant five rows of P's: p-resence, p-reparedness, p-romptness, p-erseverance, p-erceptiveness.

Next to this, plant three rows of squash: Squash gossip, Squash criticism, and Squash indifference.

Then five rows of lettuce: Let us be faithful to duty, Let us be unselfish and loyal, Let us be true to our obligations, Let us obey rules and regulations, Let us love one another.

No garden is complete without turnip: Turn up for the meetings, Turn up with a smile, Turn up with new ideas, Turn up with determination to make everything count for something good and worth while.

(Contributed by Mrs. R. M. Howell, Secretary of Promotion, Southeastern Jurisdiction.)

BROAD STREET VISITS CENTER CHURCH

Twenty-one members of the Woman's Society of Christian Service of Broad Street Methodist Church rushed through their household chores in time to arrive at Center Church on the Hiddenite Charge by two o'clock on Saturday afternoon, October 7, for our Encourager visit. No doubt in the back of most of our minds raced the thought, "What will those 'higher-ups' concoct for us to do *next?* We'll be about as welcome out there to those busy women on a Saturday afternoon as a case of measles on the eve of a vacation trip!"

Following directions, we "hove up" a few minutes before two, and found ourselves face to face with a barricade. A bystander informed us that the road had been closed thirty minutes before, due to road construction!

We were directed instead to a lovely home of one of the members; and nowhere was there any sign of a last-minute change of plans! (Again thought pops up, "How would *our* group have reacted had we been faced with such a problem at such a critical time?")

The hostesses put on a well-planned, beautifully presented program. There was even special music—a quartet. Later we learned that one of the ladies who was supposed to have sung had been unable to attend; so another had filled in for her. (Thought again, "Wonder how many societies could scare together a quartet from their members? And if they did, and one fell out, wouldn't it probably either be called off or dwindle to a trio?")

Over refreshments we lingered and compared notes. Somehow we "city folks" felt meek in the presence of a group who had been such complete masters of the situation. If we went to encourage, we came back *encouraged*—and perhaps a wee bit ashamed when we saw how much just seventeen women could accomplish.

—Mrs. C. H. Underwood, President, Woman's Society, Broad Street Methodist Church, Statesville, North Carolina.

★ ★ ★

AN A-B-C-DARY OF ADVANCE—SECTION C.

(Continued from the March *Briefs and Briefings* page)

7. Does a society organized during the year 1950-51 aim to increase its giving in 1951-52—

a) by 33⅓ per cent (the goal for the first year) or

b) by 15 per cent (the goal for the fourth year of the quadrennium, which is 1951-52)?

Answer: If it meets the goal of 15-per-cent increase for the year 1951-52, it will be doing its part. Of course, if a larger per cent of increase is possible, it will be fine.

8. Shall a new society count itself as subscribing to THE METHODIST WOMAN when it receives the subscription free from the conference, district, or some other donor?

Answer: No. This is an introductory plan which we hope will lead to a subscription by the society.

9. If a society is having a study course for the first time, and plans to use only one of the four approved studies, shall its choice be

a) the study recommended for a particular time of year by the Calendar of Special Activities (see inside cover, this issue) or

b) the study of most interest to the group, regardless of the time suggested by the Calendar?

Answer: The society is free to make its own decision. However, timely helps are provided in THE METHODIST WOMAN and WORLD OUTLOOK in issues for the months when each study is recommended.

ORGANIZATION AND PROMOTION

MRS. ELOISE A. WOOLEVER,

Executive Secretary, Woman's Section, Division of Education and Cultivation

Wouldn't You Like to Be an Atlas?

It's amazing what *one* person can do. And one doesn't have to be a Lincoln or a Madam Curie or a Schweitzer or a Rockefeller. *You*—yes, you—"just a local woman," can carry the world on your shoulders for a second (at 25 cents), a minute (at $15), five minutes (at $75), or longer: the world that is served by the Woman's Division of Christian Service—schools, hospitals, clinics, Christian social centers. You can pay the salaries of missionaries, deaconesses, all the girls going out as the "Alphabet 3's," the nationals employed by the division. All the work in twenty-six countries and in four continents carried on by this great organization.

Thrilling? Of course it is.

A phrase that has been repeated time and again is "the worth of the individual." Jesus talked about the value of a person. Our country has stood for the rights of the individual. If worth, if value, if rights, then also responsibility.

"I am only one, but I am one.
I can't do everything, but I can do something.
What I can do I ought to do; and what I ought to do
By the Grace of God I will do."
(Selected)

Have you seen the envelope* which will help you keep in mind that during the year you can be an Atlas? Whenever "the spirit moves" you can pray, and you can drop a quarter, and for a second carry the world on your shoulders; or a dollar, and carry it for four seconds: or more, and more. . . .

Of course, you will make your pledge in May and tear off the little flap which you have signed, and which you will give to the treasurer; and you will put your pledge money in the envelope, giving it monthly or quarterly to the treasurer—or even in one check, if you prefer. But, in addition, you will be saving that extra quarter just to have the fun of carrying the world a little longer than you thought possible. At least, we think you will!

But whether or not you do this extra bit, please remember that as you drop your pledge money into the envelope, or the additional quarters and dollars, you are to carry this work in your prayers as well as with your money.

"Links"

All Methodist women are going calling on each other. This is the last link in the chain of visitation that was started two years ago. The first year conference and district officers visited the societies and Guilds, and we had the Caravans. These Caravans of officers—one or more in every conference—traveled thousands of miles, strengthening the work wherever they went; and in preparation for their "caravaning" making themselves more efficient officers. This last year the societies visited each other, and we had the Birthday Visitation. This is still not quite finished at this writing, but to date 11,900 recognition cards have been sent out to these "Encourager" societies, each one of which has visited another society. Hundreds of letters have testified to the worth of this visitation, and results are seen in strengthened societies — societies which have a new sense of the unity of the great organization of which they are a part, and of the responsibility resting upon each one of them.

Now we come to the third kind of visitation—that is, by the members of the local church. The three-year plan called for conference and district visitation first, then society visiting society, now church member visiting church member. This is the climax of the plan.

As this plan is carried out with the characteristic loyalty and enthusiasm of Methodist women, we believe there will be an upsurge in the membership of the society. As women come to know each other better and the task that confronts them as members of the church, they will wish to join their strength in helping to bring about a stronger church, a better community, and a more Christian nation and world. They will sense anew the fellowship there is in the church and the joy of working together in the vital tasks of the church. Strangers will feel like strangers no longer, and those in the constituency who have never felt quite at home in the church will feel included in the warmth of new friendships. Is this too much to expect? We think not.

In the March issue of THE METHODIST WOMAN you read the outline of the plans. A mailing has gone to the district president and secretary of Promotion with more details, and you will be hearing from them soon. The success of each former plan resulted from practically everyone adopting it "heart and soul." The success of this plan depends on this same commitment.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; or Distributing Offices.

"What the Human Heart Desireth"

By WHITING WILLIAMS

A.B., A.M., FRGS, Writer, Lecturer, Consultant in Industrial Relations
Address made at the Wesleyan Service Guild, Cleveland Conference, April 22, 1950. (Printed by request)

First off, a few words to explain how I came to begin my years of effort to learn what's on the worker's mind by sharing his daily experience on his pick-and-shovel job—in line with a certain wage earner's statement that "Anybody with good intentions can feel *for* me. But no one can feel *with* me unless he lives and experiences as I live and experience."

After serving as assistant to the president at Oberlin College under Henry Churchill King and later, in Cleveland, as executive secretary for what later became the first of the country's present 1,200-odd Community Chests or Welfare Federations, I found myself vice-president in charge of personnel for a Cleveland steel concern. There, on a certain memorable day, the president called me in to report that some of his superintendents were feeling that I was not getting properly close to their employees. He added that, if I wanted to retain the position, I should at once correct this serious defect.

After walking the floor for several nights, I proposed a six-months' leave of absence for going out and doing the job of a steel laborer. He consented, though he was by no means sure I could put on any disguise which would overcome the difficulty of gaining the acceptance of my fellow laborers. Neither were my friends. They all asked then—and also ever since—if I really was accepted enough by my new companions to make the effort worth while. But both here and later, in several countries in Europe, this anticipated difficulty turned out to be much less bothersome than was the *danger* of getting *too* close to them all!

Thus the embarrassing questions sometimes put to me in the labor-gang boarding houses of Great Britain, France, and Germany were quite innocuous compared with the frights given when, for instance, I was arrested in a Russian coal town or when, as a journalist "fink" going through picket lines, I was threatened with death by the dynamite bombs often thrown with fatal results.—"We can't tell just now how many are killed because the company buries all the corpses at night!"

But what did my close-up contacts with workers, also with homeless hoboes and bums, teach me about the specific rewards which all of us seek in our daily work?

Let me answer in terms of my personal experience.

Away back in January, 1919, I took the train to Pittsburgh in search of a job as "common labor" in a steel plant. After changing my name, I put on some old clothes with $25 in my pockets, on the understanding that if this ran out before I found work, I should have to accept the lot of the jobless man, whatever that might mean.

I was a job seeker in Pittsburgh hardly four hours before I ran onto the most important word in the dictionary of every wage earner. That word is *fear*—fear of what all my friends considered the worst of all calamaties—to have no job. As long as I live, I'll never forget the terrible intensity and the complete universality of that dreadful fear.

But I also learned the unquenchableness of a certain *hope*—hope for promotion on the job.

Now I wish that I could claim that I started at once to ponder the why of this terrible fear and this splendid hope. But I must confess I did no such thing—for a very good reason: I thought I already knew it!

All my fellow employers knew it. So also did all the psychologists and, for several generations, all the economists. All these agreed that that fear of no job was nothing but the fear of no dollars-and-cents income. That hope for promotion was nothing whatsoever but the hope for *more* income. Everybody was sure that "All the wage earner wants comes in his pay check!"

But I had plenty of time to consider this matter while getting callouses on my soft hands. The more I pondered, the less adequate this long-accepted explanation became. To make a long story short, I finally decided that if you want a one-word explanation of that fear and hope, that one word would be "pride."

Rightly understood, pride is the satisfaction of the two deepest and strongest of all the hankerings of our hearts.

Hankering number one is for our right to our self-respect—to consider ourselves personally worth while and important in comparison with those around us. You may think this is an easy desire to satisfy. On the contrary, I'd say that securing this satisfaction represents the hardest job that any of us tackle from the cradle to the grave.

We all know that this is true for ourselves. But we all make the mistake of believing that our neigh-

or who enjoys greater prosperity r eminence than ourselves is free rom this worry. The real truth is hat *nobody,* whatever his circumtances, is as sure of his worth and mportance in comparison with thers *as he would like to be.* Drunk r sober, young or old, sane or inane—and, according to Freud, sleep or awake—we're all trying verlastingly to stage a flight from he futility of considering ourselves dreadful cipher of personal unimortance and insignificance. That's part of the eternal quest of all of s humans for meaning and value, irst in the universe and then in our ersonal selves as members of the niverse. Incidentally, this is the asis of religion.

Quite naturally this lack of and earch for significance and certainty leads to hankering number wo. This is for that confirmation f our meaning and value at the ands of persons other than—and ess prejudiced in our favor than—urselves, which comes to us in the orm of attention, recognition, esteem, and honor.

It is these two desires that make ossible what is called organized ociety. They make us fundamenally dependent on each other. They upply a cement that binds us together in groups. Just how this inder or "temper" operates was est explained by the poet Goldmith. You recall that in "The Traveller" he said of the French:

"Theirs are those arts that mind to mind endear,
For honor forms the social temper here.
Honor, that praise which real merit gains,
Or even imaginary worth obtains,
Here passes current; paid from hand to hand,
It shifts its splendid traffic round the land:
From courts to camps to cottages it strays,
And all are taught an avarice of praise.
They please, are pleased; they give to get esteem,
Till, seeming blest, they grow to what they seem."

In the saloons of the lowest lums, as on every other imaginable evel, we are all careful to observe what secures the approval and what the disapproval of the particular group or "set" at whose hands we seek our most important and most sought-after confirmation. This is everywhere so true that we can foretell the future of any nation by observing the kind of behavior to which it regularly gives its highest esteem and honors. Rather than miss this greatest of rewards, the worthiest citizens will gladly pay the price of life itself! Indeed, when any nation gets into a jam where it has to make use of its strongest appeal for persuading its citizens to face death in its defense, it relies on the "avarice" less of money than of "praise." Thus, before the famous Battle of Agincourt in North France, when it looked like total defeat for the English invaders, King Henry V, according to Shakespeare, confessed to his troops:

"By Jove, I am not covetous for gold,
Nor care I who doth feed upon my cost;
It yearns me not if men my garments wear;
Such outward things dwell not in my desires;
But if it be a sin to covet honor,
I am the most offending soul alive!"

Whether my new friends were bums, board chairmen, or in-betweens, they were all, I give you my word, just about equally less sure of their right to think of themselves, all about equally "avaricious of praise" and confirmation, all about equally willing to join with you and me in echoing King Henry when he testified that "If it be a sin to *covet honor,* I am the most offending soul alive!"

But here is the point: all of these from top to bottom were quick to give me, a stranger, as proof of their right to think well of themselves, the same identical certificate.

"This is my job!" So they all averred proudly. "Thanks to my experience and skill, this is the kind of contribution I make to my fellow men. This is how I earn my self-respect—and why I demand the esteem of others! This job of mine proves that I belong. I count. The world needs me!"

I could go on for hours repeating to you the testimonies given me by railway presidents, engineers and foremen, fishermen—all to exactly the same effect. Vastly more important than the money our jobs put in our pockets is the self-justification and dignity they put in our hearts!

Now all this bears importantly on our responsibilities as Americans today. The biggest reason why we have come into our world preeminence is not so much because of our abundant material resources or even of our extraordinary freedom and opportunity, as it is because we, as no other people in history, have based our confirmations, our approvals and honors, upon the one thing called work. As nowhere else, our national mainspring has been a system of comparative respectability, comparative honor, based upon our usefulness as demonstrated in our daily jobs. We have outproduced other nations for the simple reason that we have gone enormously farther than they in harnessing those two mainspring hankerings to the contribution of our useful service.

In Europe, the outworking of those same hankerings has been restricted because there the question "Who is John Smith?" means "Who was his father? What's his class?" Here the same question means only "What does he *do?* What's his *job?*"

To be sure, we have classes, a caste system. But because our "classes" are fluid, elastic, open-end, they do not, as in Europe, put a lid or ceiling upon these unfortunates born into "working class." Instead, they lure us all to climb the ladder up to our maximum usefulness in the certainty that this will bring a maximum of self-certainty confirmed by the maximum recognition and esteem of our worthiest and most discriminating fellow citizens.

What is most worth mentioning is that during recent years we have been in serious danger of exchanging this our traditional mainspring for an easier, less noble, one. Ever

since we lost faith in ourselves during the great depression of the thirties, we have shifted—almost—to the belief that the dignity of the individual and the unlimited potential of his hankerings should be toned down to favor the easy self-satisfactions of a complacent mass, that the maximum development of our individual capacities for service should be shelved for a mediocre measure of collective, material, and static security.

"The essence of democracy," according to Harry Emerson Fosdick, "is the belief that the ordinary person possesses extraordinary possibilities."

The essence of Russian communism, also of socialism and the so-called planned economy, is the conviction that extraordinary possibilities are possessed only by a few leaders of government. These few should be given, we're told, our highest honors because, instead of working to create an abundance of useful goods and services, they distribute the fruits created by the massed others.

The trouble is that this allegedly "humanitarian" system assumes that, outside these few, the great body of us ordinary citizens are nothing but "scissor-bills"—that our consciences and scruples are located in our stomachs. It is this downgrading of human nature that explains why these planned societies so regularly fail to work—why their initial idealistic promises and hopeful exhortations are so quickly exchanged for the police state's whips of fear and compulsion.

Because we ordinary humans are *not* "scissor-bills," we are not long loyal to any power which promises to fill our bellies, cover our backs, meet our purely material needs, but fails to meet the deepest, strongest of all our needs—our need *to feel ourselves needed*—for the unique contribution permitted by our unique individual experience, training, and aspirations.

Because we are *not* "scissor-bills," any power will fail to call forth our best so long as it expects each one of us to follow merely the line of least resistance.

Because we are *not* "scissor-bills," we have no respect for the leader, whether in work or elsewhere, who asks so little of us that we cannot think better of ourselves after we have given him what he asks. We hate the leader who asks much of us and then takes to himself all the honor and the credit, leaving us nothing but the cash. We gladly go through hell for the leader who asks of us the impossible *provided* that, when we give it, he shares with us the right to think better of our worth and dignity than we would ever have dared to think if he had not given us his challenge and our opportunity.

Today's vital challenge to such as you here today is to raise your sights not simply to face the momentous tasks besetting our country but, even more important, to appreciate the near-miracles which can be accomplished, with God's help, by the all but infinite powers for good possessed by the desires of our human hearts.

One day, going into the mine in Wales's Rhondda Valley, I asked my buddy, old Evan Pugh, how I'd ever get up and out if I were to lose track of him during the mile or two of black passageways 1,000 feet underground.

" 'Tis easy thot," he replied. "All ye need to do is to keep allus a-walkin' with the air a-blowin' on yer face! By that will ye allus come to safety!"

In any mine a great volume of air is pumped down through the central elevator shaft for removing the gas from every nook and cranny. Walk against that current and you're on your way out.

Too long we have believed that our wage-earning neighbor wants nothing but money—that to gain his loyalty, he need be given only material goods and comfort. At the same time, however, over the shores of Okinawa or in the fields of France and Germany, the sons and brothers of that same alleged materialist have walked and walked gladly to meet the possibility of death. Why? Was it because we paid him, fed him, and clothed him well? No, it was because, as he walked, he felt a-blowin' on his face the certainty of your recognition and the recognition of all his fellow citizens for all time to come, of the nobility that made him do it.

We all, of course, understand that if we were to withdraw that most precious of rewards, we should, in time of war, stand naked and defenseless. But, in time of peace, every nation fulfills ideals by exactly that same promise of recognition and honor for whatever kind of conduct it deems worthiest and noblest.

We have faced—are still facing—a vital threat to our mainspring desire for honor won through useful, creative effort. I am still hopeful of that system's continuance because, as I've gone among the peoples here and abroad, I've noted that here, amongst us Americans, hardly one of us but would dearly love to have said of us what the writer of Ecclesiasticus said of the craftsmen and artificers he saw in the market places of the ancient cities:

"All these have put their trust in their hands,
And each becometh wise in his own works.
Yea, though they be not sought for in the council of the people,
Nor be exalted in the assembly;
And be found not among them that utter dark sayings;
Yet without these shall not a city be inhabited,
Nor shall men sojourn or walk up and down therein.
For these maintain the fabric of the world
And in the handiwork of their craft is their prayer."

So long as this remains true of us and the prayers of our hearts, that long are we safe from our enemies, whether within or without—but *only that long!*

MABEL RUTH NOWLIN

says: "When asked by officials of the new government in China, 'Who pays your salary?' I replied, 'Employed women who work every day for their living; Jesus Christ and His gospel mean so much to them that they sent me as their representative to tell this Good News to the women and children of China.' This was new to the officials, who had been told by their communist propaganda that missionaries are spies."

"Daughter, Be of Good Comfort"

By ADELLA M. LANGILL[1]

HYMN: "I Sought the Lord, and Afterward I Knew" (*The Methodist Hymnal*, No. 316).

SCRIPTURE—Matthew 9:22:

"Thy faith hath made thee whole."
—*King James Version*

"Your faith has cured you."
—*Goodspeed Version*

"Your faith has made you well."
—*Revised Standard Version*

MEDITATION: The quality of permanence created by these words of Jesus is cause for everlasting comfort. He did not give temporary relief to the woman who touched the hem of his garment. He did not divert her attention so that for the time being she became more absorbed in something else. He removed the condition that was the source of her illness, and from that moment she was whole. This is not an isolated case. Jesus did similar services for many women whose stories are related in the New Testament. He has done it for women down through history. He will do it today.

Women today need that comfort as deeply as it ever has been needed. Elton Trueblood, in his book, *The Common Ventures of Life*, page 80, says, "The most common and the most damaging reaction to the shattering events of our time has been the emergence of an *interim mentality* (italics, his). Emotionally we are a people waiting for a catastrophe."

We need Jesus to cure us. Under what conditions did he cure the woman in the Scripture lesson? It was on the condition of her great faith that she was made whole. What is faith and how is it acquired? It is urgent that a workable, attainable definition be found, if present-day Christians are to be made whole.

Could this be faith? . . . "Submit yourself to God. Learn to live in the passive voice—a hard saying for Americans—and let life be willed through you."[2]

When submission of self to God so completely that "not my will, but thine be done" is accepted as the necessary ingredient for wholeness, light is thrown on the seemingly miraculous restorations of many women in Asia, Africa, India, and the islands of the sea. Returning missionaries tell of the ability of women in these lands to triumph over poverty, separation from family, and loss of loved ones. Smugness and a blasé attitude toward life situations must be overcome totally. The touch on the hem of Christ's garment was about as slight a contact as it would have been possible for the woman to make. Yet that, coupled with her faith, was sufficient, and it will suffice for women today.

PRAYER: Dear God, the loving Father of all, we thank Thee for the lesson taught by the woman who was healed when she touched the hem of the garment worn by Thy Son, Jesus Christ. Help us to grow in faith so that we, too, may be made whole. Not for ourselves alone do we seek this favor, but that we may share it with women everywhere. In Jesus' name. Amen.

ARTICLES: "Who Is My Neighbor?" page 34 of this issue; picture section, "Woman's Division Schools in Cuba," WORLD OUTLOOK, April 1951.

[1] Mrs. Adella M. Langill of Battle Creek, Michigan, is a former member of the Standing Committee of the Wesleyan Service Guild.

[2] *A Testament of Devotion*, by Thomas R. Kelly, p. 61. Used by permision of Harper & Brothers.

World Federation of Methodist Women Prayer Calendar

Prayer from the Brazil Unit

Our heavenly Father, we come to Thee at this sorry hour for our world, because we know that our strength comes from Thee.

We humbly confess that the situation of uncertainty and fear in which we find ourselves is much to our blame and shame. We, Thy children, have not been faithful enough to look to Thee for guidance.

We weep with the greatest sufferers: those who have endured much pain and necessities on account of war and unfair dealings. We pray for them that they may be delivered.

We beseech Thee, O Father, to forgive our unchristian attitudes and acts, and to help us in such a way that we may become real instruments of peace and good will among men.

May we, who have not yet the peace within our hearts, give ourselves to the Prince of Peace and find rest; may we, who have family responsibilities, work to bring peace to our homes; may we, who are Thy children, so live and pray that our communities may find the way of our Lord.

We ask these things in the holy name of Christ, our Lord and Saviour. Amen.

* * * *

The work of the Brazil unit is organized into four departments: (1) The Spiritual Department includes all Bible study, devotionals, and prayer meetings. (2) Missions includes study, evangelization, and support of missionaries. (3) Social Action takes care of the orphanages, helps with social centers, and stresses the privilege of the ballot; also promotes education against alcohol and gambling. (4) The Literature and Recreation Department encourages reading, the spreading of literature and study of the *Discipline*, as well as recreational activities in the churches.

Who Is My Neighbor?

By MRS. JOHN M. PEARSON

On October 24, 1950, United Nations Day, the Freedom Bell rang in Berlin—a divided city. Nothing could keep the sound of that bell from ringing in the ears of the people who live in the eastern section of the city—not even the iron curtain. It was meant to say to those people that we in the West are still free, and that there is hope for them. It said to the man we call a displaced person that we are willing to help him make a new start.

I went with that Freedom Bell to Germany, one of nine passengers on an army transport which, on the west-bound journey, carries 1,300 displaced persons to our shores. No doubt many of you saw the Freedom Bell, helped pay for it, and signed your name to the scroll which is now displayed in the Berlin city hall.

Representing Protestant churches in the United States, the nine passengers had been invited by the International Refugee Organization, an agency of the United Nations, to visit displaced persons' camps in Germany, Austria, and Italy; interviewing and selecting people for resettlement. On returning home, we were to interpret to the Christian people here the needs and problems of the thousands of people left in those countries without a home or a country.

What is a DP? A man and his family, an elderly woman, a widow and her children, men whose families have been killed or lost; men, women, and children from all walks of life—bright and dull, educated and ignorant, sick and well, unskilled laborers and judges, teachers, artists, businessmen, mechanics, nurses—a cross section of life. They are the people who have lost home, country, possessions, relatives, and in many cases—hope. They are living in camps—former German army barracks—in temporary housing, in hovels, bombed-out buildings—sometimes even in caves. They are people who have lost their homes because of war—driven from their countries by fighting or persecution, imported into Germany as slave labor. Many of them have fled the east European countries since the war because they could not tolerate living under the Red regime. They are Esthonians, Latvians, Poles, Ukrainians, Czechs—unwilling to live as slaves and eager to make a new start in the United States. IRO and the voluntary agencies, such as Church World Service, and representatives of the denominations, such as the Methodist Committee for Overseas Relief, are giving many thousands a chance. A job and a home for a family, and the friendly interest of a church or an individual—that is all that is required to set in motion the process by which the family may be brought to this country on an IRO ship. Needless to say, there are some months of rigid examination as to health, history of past activities, ability and fitness before the day comes when the precious visa is issued by the United States consul.

I saw them in Germany, in Austria, and Italy. Some are living in camps, some in so-called "free-living" in the villages or cities. Some will remain where they are, some have been repatriated—returned to their homelands. But many will have to find new homes. Germany and Italy are overcrowded, and there is unemployment and poverty. DP's have no citizenship; they are people without a country, unwelcome and unwanted in the countries now giving them shelter.

Years of uncertainty, unnatural living, lack of security for the future; following years of terror, danger, hunger, grief—it is a wonder there is any life or ambition left in people. But I talked with person after person who had a

Mrs. John M. Pearson, Chairman, Section of Education and Cultivation, standing beside the Tenth Anniversary display of literature at the Annual Meeting

sparkle in the eye, a ready laugh, an eagerness to begin life in a strange land. That resilience gives promise of their ability to cope with that strangeness and to meet the test of the new country. Many fine creative potential citizens of our country are in Europe now, awaiting the word that church people in America are ready to give them a new start in life.

A family of six is waiting in Germany. Gregori was a civil engineer with a good business; his wife had been a nurse before their marriage. Though there were three small children and an elderly grandmother, Gregori and Vera were deported to Germany for slave labor—he to work in a mine, she as a nurse in an army hospital. After years of intensely hard work and worry and months of search, the family managed to reunite and came under IRO protection. They lived in camps, crowded into a section of a room, cooking, sleeping, living, playing, with no privacy, no security, no home. The father worked as a camp policeman and the mother as a nurse—always hoping for a chance to emigrate to America. The camp was closed; they found menial jobs in the town and one room for a home. The man works in a factory; the woman as

servant. But they are not wanted n Germany. There are too many ungry, tired, anxious people there lready. These people want to edcate their children, to raise them s Americans, to give them a hance.

If a church or a person in this ountry will offer a job—Gregori ays he will take any job—and a lace to live, the Methodist Comittee for Overseas Relief will send hat assurance to Church World ervice in Europe. The family will hen be checked and investigated nd sent to Grohn, the large camp ear Bremerhaven where they will e given the final check and intructions before boarding an IRO hip, which will bring them to New ork. There they will be met and ent on to the sponsoring church or erson.

This is not a way of getting cheap abor or skills. This is a way of ending a helping hand to a famy or person in need, of proving our hristian belief that we are our rother's keeper. Most families soon learn our ways and language, and are ready to stand independently as new Americans, making a contribution to the community and nation.

As we came into the harbor on a cold December morning and saw Liberty standing there with torch uplifted, we thought of the inscription at her feet, "Give me your poor, your tired, your oppressed . . ." and knew that the generous heart of America was still willing to receive these delayed pilgrims, tired and oppressed, but eager for a new chance.

Registration for emigration, Camp Rosenheim

Supply Work

By MRS. E. PAUL TODD, *Chairman*

THE old familiar words, "Christmas comes but once a year," are not true of upply Work. A boomerang of hristmas joy is experienced by hose who send the surprise gifts nd by those who receive them. A racious opportunity to extend good ill to all of the institutions of the oman's Division of Christian ervice in our own country and in oreign lands is offered through an nthusiastic response to Supply ork requests.

The most immediate need for elp is for the Korean people. The uickest way to send help is nrough money gifts. This call for elp is above the regular requests nrough Supply Work, and many roups will want to send more when ney know the need. In order to *elp* to meet some of the needs, nd to alleviate some of the sufering, cash gifts designated as *upply Work, Relief for Korea,* nay be sent through the regular channels of the Woman's Society of Christian Service.

Supply Work and the Advance

Supply Work does not lend itself to fixed amounts or to percentages of gain because it is voluntary giving—after the pledge of the society has been met. A goodly advance was made, however, during the year 1949-50, when the value of new materials and the cash that were sent through Supply Work amounted to more than $900,000. This figure did not include the many boxes of good used materials, books, and other things that were sent to the places where they could be used to very good advantage. A renewed effort will be made to have every society give, as generously as possible, to both home and foreign mission institutions of the Woman's Division of Christian Service.

Is Supply Work needed? Is it worth while? Is it appreciated? The answers to these questions could be multiplied many times, but just a few will be quoted from letters from some of the places where the gifts were sent.

Many times during this financial stress, gifts have come unexpectedly at the crucial moment. It is difficult to adequately express our thanks, but surely God will bless you for sharing so generously.

* * * *

From Japan, this word was received: I wish that each of you could see the joy that the clothing brought, especially to the children. Letters have come to us telling of children taking

(*Continued on page 41*)

Building a Wor

TRAINING PROGRAMS

U.S.-2's

THE plan for recruiting fifty U.S.-2's, launched at the Third Assembly of the Woman's Society of Christian Service held in Cleveland, Ohio, April 18-21, 1950, is now becoming a reality. Applications are being received from young men and women who wish to serve for two years in projects of the Home Department of the Woman's Division of Christian Service. These workers will be appointed to mission schools, community centers, including Wesley Houses and Bethlehem Centers, rural projects, homes, hospitals, and clinics. Basic requirements include a Bachelor's degree from college, a vital Christian experience, and definite skills in working with children, young people, and adults.

A training program has been planned for these workers. It will be given at Scarritt College, Nashville, Tennessee, June 11—July 15, 1951. All accepted candidates for the U.S.-2 Program will be required to participate. Miss Louise Young, of Scarritt College, will serve as co-ordinator. Courses will include the following:

Life and Teachings of Jesus
Instructor, Miss Evelyn Berry,
Paine College, Augusta, Georgia.
The Church at Work
Instructor, Miss Louise Young.
Assisted by resource leaders.
Methods of Group Work
Miss Margaret Young, Scarritt College.
Assisted by other resource leaders.
Leisure Time Activities
A seminar in various crafts and recreation.
Led by several resource leaders.

Specialized courses in urban work, rural work, and other areas will be offered each student. Speakers will include Dr. Mark A. Dawber, nationally known leader of home missions; Mrs. A. C. Johnson, chairman of the Department of Work in Home Fields; Mrs. E. B. White, secretary of Spiritual Life; Dr. Hiel Bollinger, executive secretary of Student Work of The Methodist Church; Dr. Hugh C. Stuntz, president of Scarritt College; and Dr. Lewis B. Carpenter, president of National College.

Young people who are searching for a way to make a worth-while contribution toward a Christian America are urged to consider this plan for two years of service. Applications may be sent to:

Miss Alice Murdock
Department of Missionary Personnel
150 Fifth Avenue, New York 11, New York

A-3's—1951

THE fourth training program for the three-year, short-term missionaries will be held June 30—August 13. This year the group will go to Africa, and will be known as the Fellowship for Christian Service in Africa, or the A-3's.

We are planning to have fifty young men and women in training for the Methodist Board of Missions. Other denominations have been invited to send their short-term candidates for the training course if they wish to participate. Last year there were about twenty from other boards that attended the school.

Teachers, religious educators, nurses, youth workers, technicians, and those qualified for music, crafts, commercial skills, children's work, sports, and recreation are needed to meet the requests from the field for A-3's.

Applicants must be between twenty-one and twenty-eight years of age—graduates of accredited colleges and active members of the church. Experience is desirable, but not always a requirement. Applicants must have a genuine Christian faith and a desire to share it. Standards include good health, with a record in scholarship and practical achievement. They must be unmarried and agree to remain so during the period of service with the Fellowship. A knowledge of French is desired for those who will serve in North Africa and the Congo.

The training course will be an intensive six weeks of class work, language study, worship, recreation, and fellowship. Special courses will be given in Bible, African culture, linguistics and language, ideologies, Christian thought, anthropology, counseling.

Outstanding leaders from across the country, who are specialists in their respective fields, have been asked by the committee to serve on the faculty. Noted lecturers will be with the group from time to time. Details for equipment and transportation will be cleared during this time of preparation. It is one of the most enriching experiences an individual may enjoy. The campus at Hartford, Connecticut, is a lovely spot, and is turned over completely to the group for their use and enjoyment.

Write for further information. Your letter will be most welcome.

Kathryne J. Bieri
Department of Missionary Personnel
150 Fifth Avenue
New York 11, New York

ristian Community

VASHTI DEDICATES NEW BUILDING

By RUTH ANNALINE SMITH

All week one could feel the excitement mounting on the campus. The staff ondered whether the beds would rrive in time. The seniors asked they could wear their formals hen they served at open house. ther girls begged to be chosen to ow the guests around the campus. For, at last, the new dormitory, verby Hall at Vashti School, homasville, Georgia, was to be edicated in honor of Mrs. Deborah verby, who had been a house-other for many years. And not nly that, the new and attractive hite gateway would be dedicated Miss Lena Chambers, who rved on the staff for thirty-five ears.

On the day before dedication, unday, November 12, Vashti chool held open house. By the ap-ointed hour, two o'clock, guests egan to arrive. They passed hrough the white gateway, made vely by greenery, and noticed the rn given to the school by the ass of 1949, which bears the in-ription, "Enter to learn, depart serve." The seniors did wear eir pretty formals to serve the unch. A few girls were privileged guide the guests, who graciously dmired our campus. But all oughts were on the morrow . . . r on Monday, November 13, 1950, e new dormitory, Overby Hall, as to be dedicated.

Miss Gladice Bower, the super-tendent, led the service, which ened with a call to worship. The vocation was given by Rev. Joe ridges of Dawson Street Meth-dist Church, and District Super-tendent W. E. McTier read the cripture. The school glee club, nder the direction of Miss Jo Lee allory, sang "Leave It With im," by Ellis-Wallis, and "O nlit Shore," by Yale-Liszt. Visitors were then introduced, including Bishop Arthur J. Moore; Miss Muriel Day; Mrs. Wallace Daniel, president of the South Georgia Conference; and Miss Lena Chambers, in whose honor the gateway was dedicated. Mr. Tommy Harrison and Mr. Joe Higgins of the construction company, and Mr. A. Eugene Cellar of Jacksonville, Florida, architect of the building, were also introduced. Each guest spoke a word of congratulation and appreciation for being able to have had a part in the building.

Bishop Moore opened his address with a reminder that he had been interested in Vashti School for forty years. He centered his thought around making the most of our time and "filling our years with life." Education and religion are the two main factors in a good way of life. He asked that the young people keep in mind the preservation of our best traditions. Let us retain, he reminded us, those qualities that get down to the very core of living—gentility, serenity, and hospitality. It is through education in life and religion that we find these qualities, he added.

The presentation of the gateway was made by Miss Bower. Miss Chambers stood by Bishop Moore as he dedicated it with the thought that it might "be a gateway to more abundant life for all those who come through its portals."

The presentation of the building was made and dedicated that it be a "home for young girls of good character, high ideals, and worthy ambitions."

The appropriate hymn, "Bless This House," by Taylor-Brahe, was sung by the double trio of Vashti students. Rev. Mr. Garbutt of First Methodist Church gave the benediction, which was followed by the doxology.

Then everyone was invited to visit the new dormitory. We thought of the forty-eight teen agers and four larger girls, plus staff members, who will live in it. It seemed that we could visualize girls laughing in the game room, sitting in front of the fireplace for devotions or parties, and meeting in the small kitchen to celebrate a birthday. Girls were there who would now have a better opportunity to learn that gentility of spirit of which Bishop Moore spoke. We noticed the painting of the Vashti camellia which hangs over the fireplace. The camellia, pink with deeper rose stripes, was grafted and produced by Miss Chambers. The painting was done by Miss Louise Turner, a well-known Georgia artist, especially

Overby Hall, Vashti School, Thomasville, Georgia

for the new dormitory. Mrs. Atless, the housemother, noticing Miss Turner's paintings in the *Atlanta Journal*, mailed a few of the lovely Vashti camellias, asking the cost of a painting for the building. Only a few days later the beautiful painting arrived as a gift to the school.

In the same manner, the entire dream was made possible—made possible by gifts from friends of Vashti School. Members of the Woman's Society of Christian Service contributed a large part of the necessary funds from their 1946 Week-of-Prayer offering. Other friends contributed funds for smaller items.

As the staff gathered in the living room on Tuesday night, for a meeting with Miss Day, each felt a satisfaction in realizing that indeed a dream had come true. Overby Hall is now a reality!

Recent Arrivals From—

China: Miss Jean Craig, 3517 Grove Ave., Richmond, Virginia.

India: Miss Martha Berry, R.N. (emergency health furlough), Waverly Hills Sanatorium, Waverly Hills, Kentucky.

Korea: Miss Helen Boyles, North Lewisburg, Ohio.

Brazil: Miss Zula Terry, Scarritt College, Nashville, Tennessee.

Peru: Misses Alverna Koch, Sandusky, Ohio (R.F.D. 1); Ella Greve, 115 N.W. First, Bethany, Oklahoma.

Uruguay: Misses Dorothy Nelson, Gaylord, Minnesota; Viola Brunken, care of Mrs. Anna Huntoon, 1736 Sunnyside Ave., Burlington, Iowa.

Mexico: Misses Ruth Byerly, 111 James River Drive, Hilton Village, Virginia; Ethel Thomas, care of Mrs. Mary T. Prouse, 1272 Elysian Park Ave., Los Angeles, California.

In Memoriam

Miss Sarah P. Taylor, deaconess, passed away on December 29, 1950, at Robincroft Rest Home, Pasadena, California. Following her graduation from Kansas City National Training School in 1911, Miss Taylor did evangelistic work and parish visiting in several cities. She served for two years in the Settlement at Cripple Creek, Colorado, and two years at the Lavinia Wallace Young Mission, Nome, Alaska.

Miss Eva V. Bangs, retired deaconess, passed away on December 15, 1950, at her home in Joplin, Missouri. Miss Bangs was graduated from the Chicago Training School in 1901, and was retired in 1943. She served at Lake Bluff Orphanage, Lake Bluff, Illinois; Asbury Hospital, Minneapolis, Minnesota; and the Methodist Old People's Home in Chicago.

Africa

One of the most important phases of work in the Belgian Congo Central Conference is that being done in the girls' homes. Reports give evidence of the continuous increase in the number of girls in the homes and the effectiveness of the work being done.

From Lodja comes this report of progress in work from the missionary in charge: "Each year shows a constant increase in the number of girls in the home. This year closed with an enrollment of 101. . . . During the year, sixteen girls were received into the church. Twenty-five received certificates for having completed the catechism in preparation for reception into the church. The children continue to take an active part in the Woman's Society of Christian Service and the MYF, as well as the general services of the church. They continue to be taught the principle of paying the Lord the tenth of their earnings, thus helping to establish an indigenous church.

"The interest that the girls are showing in their school work is gratifying. A few of them are proving themselves outstanding in this phase of their development; and the majority have shown definite progress in it. . . . The girls display real talent in their sewing, embroidery, knitting, and crocheting. They make their own knitting needles from the branch of the palm tree. Practically all of this instruction, under the direction o the missionary, is given by studen teachers.

"Daily effort is made to keep th girls in good health and to hel them to establish good health hab its. Although we are in a countr where tropical diseases would clain a high toll, it is not infrequent tha we have 100-per-cent attendanc at our school.

"We are grateful for the increas in the number of girls, for thei quickened hearts and minds, fo the assistance they are giving i the teaching of both the academi work and the sewing, for th splendid cooperation of the parents for the sensitiveness of the Woman's Division to financial needs and for its appropriations to hel to meet these needs. There is ye a dire need in the training of thes fine girls. That is an elementary domestic science school. In th Congo there is never a question a to 'whether' a girl will get marrie or not; every girl gets married. She becomes a wife, a homemaker, and practically all of the girls of the home, a mother. And yet we have practically no provision for specific training for the work she is sure to do. The girls have open minds to receive it; their parents would welcome it; a Belgian welfare fund longs to give the full cost of the buildings. We have only to present the plan, receive the money, erect the buildings, and furnish the personnel for the school. Our immediate need, therefore, is to find an industrial missionary to erect the buildings, and a domestic science teacher to direct the school. We plead with our great church to find two such consecrated young people and send them out to us. It would mean not only the enriching of the lives of individuals, but of families, and of generations. It will surely come; but can it not come soon?"

Burma

It has been a practice through the past four or five decades to have an annual summer school for a few days for all the Burmese

eachers and Bible women. By ng custom, this is always done ıring the rainy season, leaving e dry weather free for the village uring. This year the summer hool met in Rangoon at the Meth-list High School on Greek Street, ıd both visiting bishops, Bishop rcher and Bishop Tippett, made nerous contributions of time and fort with special lectures.

The annual meeting of the Burma onference was held in full-moon me in October, which happens to e a nation-wide holiday marking le end of Buddhist Lent. The neral closing of schools and office olidays made it a good time for nference, as teachers and lay embers might not otherwise be ee to attend. During the days of le conference there were special fternoon teas and entertainments. ne afternoon was given to the Voman's Unit, with a large attend-ıce by women from the churches Rangoon. There has been gen-rous acceptance by the conference ıd the Woman's Unit of a contrib-ting responsibility in the missions ıterprises of the new Central Con-rence.

Malaya

The Isaac Memorial Hall at ɔoh was dedicated by Bishop rcher on August 12, before a large ɔngregation of about 900 people, ho filled the Tamil Settlement hurch as well as the new hall. his settlement is a project of the ıurch in Malaya for the Tamil eople from South India, who fur-ısh a large proportion of road ıilders and construction workers. he Woman's Division has recently ven $3,000 to build a house for amil women who are being trained r Christian service among their eople in connection with this ttlement.

India

Conference Anniversaries: The ɔuth India Conference in Decem-er celebrated its seventy-fifth an-versary, and the Hyderabad Con-rence its twenty-fifth anniver-ıry. In these two conferences ıere are 111,000 Methodist Chris-ans.

Mrs. George Barney Thompson, Delhi, writes of the new interest in Christianity on the part of educated people in North India: "We have seen many things this year to convince that God is at work in mysterious ways. Strange new opportunities have been opened up to us for work as a mission, and along with the opportunity in such places as Khatauli has come the money to 'go in and possess the land.' A rich man has just given our people a garden and house for a dispensary in gratitude for healing given to his wife. Bishop Pickett's efforts to secure wheat have made a profound impression in India. More than all else, though, is the amazing interest of people in what Jesus has to offer. Only today a new enquirer came to us. A layman brought a high-caste man to Christ and he was baptized in our church here. A hill Brahmin came to our pastor and insisted on baptism; he said that he first learned of Jesus Christ from Gandhi, and that if the pastor would not baptize him he would go on a hunger strike in Gandhian fashion! At our annual conference (the largest in Methodism outside the United States) last week Bishop Pickett baptized a family rising from the sweepers to become self-respecting Christians and, along with them, a young man who was born in Japan of a Sikh father and a Buddhist mother. The other day a man came from a new village and waited for four hours to see us until we returned from a village tour. In another place, the secretary of the Congress Committee came and gave us a written request to open work in his village."

Japan

Miss Marline Archer, Japan, a new J-3, writes: "One of the most gratifying things I have been privileged to do was to go with a Japanese boy and girl to the one-room home of a Korean refugee family to clean and put new paper over the dirty *tatami* (mats). The mother, a widow, had been nursing her second son in the hospital for many weeks. The eldest child, a nine-year-old girl, was cook and mother for the two younger brothers still at home. It was a joy to see the smiling faces and sincere thanks of the little tots and their eagerness to write to the Americans who sent relief clothes and food taken on the first visit. As we left, Sakakibarasan, a student who plans to be a minister, folded the hands of the tiny youngsters in an attitude of prayer, explained about God and that they should, in prayers, thank him for the help. Many have found that relief clothing and food open the way for Japanese people to do Christian work among their own folk."

The Philippines

Miss Dorothy Edwards, public health nurse, writes enthusiastically of her mobile clinic work: "At long last I can write you the good news that we are complete—new truck, trailer, and jeep, all working together in good shape. Our new equipment is much appreciated after the long months without it. Now we will be able to resume full schedule with all our audio-visual aids. The last two nights we have had 1,000 people gathered in the road of the barrio of Annafunan, Tuguegarao, where we are now working. The first night we had the health films, accompanied by a lecture by the doctor. Last night, after showing a religious film, we had an evangelistic service, and all of that crowd remained until the end. This audio-visual equipment is like a magnet in attracting the people."

Latin America

Argentina: The Confederation of Evangelical Churches in Argentina has inaugurated an important press service by which news from the Protestant world is being published in secular newspapers. Mrs. Maruja Lura Villanueva is the executive secretary of this service.

Peru: Miss Martha Vanderburg, Lima High School, writes: "For the first time in our history we had a 'Religion in Life' week, with Dr. Sabanes of Buenos Aires speaking

(*Continued on page 41*)

How to Put on a Rumor Clinic

Equipment

1. A filmstrip projector.

2. The filmstrip or slides of the three "Rumor Clinic Pictures," developed by Dr. Gordon Allport.[1]

3. A projection screen (a light-colored wall will do).

4. A blackboard will be handy in the discussion that follows the demonstration, but is not necessary.

5. Pencil and paper for the discussion leader to take down notes on the changes that take place in the reports.

People to Take Part

1. Six "Reporters."

2. A doorkeeper.

Get your projector set up, choose the people to help, and send the "reporters" out of the room. You are now ready to begin putting on the clinic.

When all the reporters are out of the room, explain that the group will now have a chance to see what happens to stories and rumors when they are told and retold. Don't go into detail. The results will be clearer if neither the reporters nor the others in the group have been "alerted" to what is going to happen.

When introducing the clinic to your audience, you might say:

"This is a demonstration to show you how a rumor grows as it travels. Six volunteers have been picked to act as reporters. A picture for you to study will be shown on the screen. We shall call in the first reporter, who will be the only one to see the picture with you. She will study it, and then tell the next reporter as much as she can remember from this picture. Then Reporter No. 2 will repeat the story to Reporter No. 3, and so on until each reporter has had a chance to tell the story. As the report is passed on from person to person, we shall watch to see what changes take place in a story as it is passed along. After the reporters have finished, we shall try to get a good discussion going on these changes and the reasons for them."

Show one of the "Rumor Clinic Pictures" for a minute or two.

Before calling in the first reporter, tell your group that the reports made in the Rumor Clinic will probably be much less distorted than those we get in real-life "rumor spreading." Explain that there will be fewer changes for the following reasons:

1. Having an audience makes the reporters more careful about detail when telling the story; however, it also makes them shorten their story.

2. Each reporter tells her story right after she hears it; there is almost no time for the details to get fuzzy in her mind.

3. The picture is quite simple compared with most of the situations reported in shop or neighborhood gossip.

Caution the group not to laugh, comment, or "coach" the reporters in any way during the demonstration. Also, be sure that the reporters talk loud enough for the entire group to hear.

1. Call in Reporter No. 1. Let her look at the picture for about two minutes. Then ask her to turn her back on the screen.

2. Call in Reporter No. 2, but don't let her see the screen. Ask Reporter No. 1 to describe the scene in the picture. (Try to keep the picture on the screen while the reporters are telling the story, if it is possible to do this without the reporters seeing it, too.)

3. Bring in Reporter No. 3. Ask Reporter No. 2 to repeat the stor she has just heard from Reporte No. 1.

4. Continue until each reporte has heard and retold the story. Le Reporter No. 6 tell the whole grou her version of the story told he by Reporter No. 5.

The Rumor Clinic demonstratio by itself usually makes a stron impression on the group, but th effect can be even greater if a goo discussion follows the demonstra tion. The discussion can help th members of the group realize:

(a) How great the changes an distortions in a report can becom as the story is passed along fro person to person.

(b) How the changes take place even when there is no desire on th part of the people involved to dis tort what they heard or saw.

(c) Why rumors *can never b accepted as fact until they ar checked,* and why they must b checked so carefully *before the are made the basis for any action*

1. Begin the discussion by ask ing the group what changes the noticed in the story as each re porter passed it along. (The note that you have taken will help yo remind the group what change were made.)

2. Ask the group why people make changes in stories as they re tell them.

Note: It is a good idea to lis the reasons on the blackboard, an to discuss them as they are given Let people illustrate the reasons using their own experiences in th shop and where they live.

Here is a list of some of the mor important reasons to help you guid the discussion:

(a) *Usually people remembe sharp details and forget the les vivid.*

(b) *What people notice and re member depends on their own in terests and experiences.*

(c) *People see what they expect see, whether it was really there be seen or not.*

(d) *People fill in gaps to make story more believable.*

(e) *People build up a story in telling it.* They make it more citing and important than it may ve been, in order to make it orth retelling. A small argument ay build up into a "riot" when the ory is retold.

(f) *People often shorten a story retelling it.* Leaving out these tails makes the story easier to member, but often changes the fect the story has on the listener.

Point out that each of us approaches a situation with our own terests, our own experiences, and r own expectations of how people ould—or do—behave. In talking out what we saw, or what we ere told, this background of our n creeps into the story. The rson retelling it becomes partthor of a new version of the ory, rather than just a "reporter" ho passes along exactly what happened.

It is these changes in the story, rising out of the attitudes and ejudices of the person who tells retells it, for which we must alays be on the lookout in stories, ports, and rumors that we read d hear.

What tests can we make of the mors we hear, to help keep ourlves straight and to straighten t the person who is spreading a mor?

The list of tests should include estions like these:

1. How much of this story do you ow to be true, and how much are u taking on somebody else's y-so?

2. Who told you this story? How liable is she in this case, and here did she get it in the first ace?

3. How far from the original urce has this tale come?

4. How much harm and injustice ay we be doing, if we believe this story and if we help to pass it around?

5. If the story seems to require some action, how can we check it for facts, and before acting on it sort out the truth from the changes and distortions that have crept in?

[1] Both a filmstrip and glass lantern slides are available for the Rumor Clinic. Send for the slides, instead of the filmstrip if you have a lantern slide projector. Address: Anti-Defamation League, 212 Fifth Avenue, New York, New York.

Supply Work

(*Continued from page 35*)

the garments to bed with them, of being so happy they couldn't eat, of being unable to go to sleep because they kept looking at and talking about the new skirt, shirt, gloves, pants, or coat. Sunday, two- and three-year-olds clutched their mothers' choice for them tightly in their arms and grinned at us.

* * * *

Thanks to all of you for the expressions of your interest and concern. We are grateful for your support in prayer and in equipment. . . . Your help in the societies makes possible jeeps, organs, and movie projectors that multiply our usefulness and outreach. This task on the mission field is *our task*; through your support you make it possible for us to be here to serve. May God widen the sphere of your interest and concern, touching your hearts to sensitiveness to the needs of others.

* * * *

A letter from the sanatorium in Bartlett, Alaska, contained the following: Christmas, to many of our patients, was a new experience. You should have heard the squeals of delight as grown men and women had the pleasure of receiving for the very first time beautifully wrapped gifts from under the huge lighted Christmas tree. Your love and generosity as shown by the money and the gifts made this possible. . . . In addition to the personal gifts which the patients received, your gifts of bath towels, pillow slips, sheets, and toilet articles give them a feeling of being well cared for. These gifts also help the nurses to teach personal hygiene.

There is another opportunity offered to those groups who care to go beyond that "Second Mile," which is their regular Supply Work. It is more than possible that many will want to give to this worthy project when they know of the need, even if Scarritt College is not on their regular Supply Work list. Two new buildings at Scarritt College, Nashville, Tennessee, are needing furnishings and equipment. The Kresge Foundation of Detroit, Michigan, has made a wonderful grant to the college of $35,000 for this purpose, conditional upon the raising of a similar amount before June 1, 1951. Funds labeled *Supply Work, Scarritt College, for furnishings and equipment,* and sent through the regular channels of finance of the Woman's Society will count toward the amount required to match this Kresge grant.

Building a World Christian Community

(*Continued from page 39*)

at daily chapel services, public meetings several evenings, and private conferences by appointment with students. An amazing number availed themselves of these. The evening meetings brought people of all faiths, though the messages were distinctly evangelical. As we sought to discover from listeners the extraordinary appeal that these messages had, the response came back, 'He believed what he said.'

"We were not sure how far we could go in presenting an appeal for life consecration to our girls, but as the week progressed and we felt the movement of the Spirit of God among the students, we dared to hope it might be possible, and spoke to Dr. Sabanes on the subject. He, too, was encouraged and was feeling his way. On the last morning the warmth of the response of the girls was so evident that he ventured to make the appeal to public declaration of purpose to follow Christ. One hundred and twenty-three high-school girls went forward. Some were from Evangelical homes, but a large majority were from Roman Catholic homes. This does not mean, of course, that they will all join the Evangelical Church —a small number will, but for the rest—if they feel that they are going to be fed in their own church, no unusual pressure will be brought to bear. We must leave this to the Spirit of God, we feel, and at all times we hold ourselves in readiness to follow His guidance in counseling with them on the matter."

The Agenda

THIS issue of THE METHODIST WOMAN is most important, not so much for the immediate executive committee meeting as for the Officers' Training Day and for long-range planning. Each officer will find her duties and the emphases of the year outlined in the "Officers' Letter File," pages 3-20, and the "Calendar of Special Activities," inside cover. And, Madam President, when you plan the Officers' Training Day, allow time for the "Rumor Clinic," pages 40 and 41. Every leader should participate in such a clinic.

All Officers and Committee Chairmen—In preparation for the Officers' Training Day, read the letter addressed to you first. Then read all the letters. This will give you a better understanding of the organization as a whole and perhaps a new slant on the interrelatedness of the work and the necessity for close cooperation.

Secretary of Promotion—You have a special reason for reading all the letters, for you need to pick up all the available information plus page 29 on Organization and Promotion, and the Advance Program, pages 25-28.

Secretary of Christian Social Relations and Local Church Activities—The article by Mrs. John M. Pearson on page 34 is "grist for your mill" along with the regular "Information and Action" pages.

Secretary of Supply Work—Beginning this month with the article on page 35, brief helps for your work will appear more frequently.

Secretary of Status of Women—You, too, should be interested in the article, "Who Is My Neighbor?" and the fact that Mrs. Pearson was chosen.

COMMITTEE WORK

Committee on Nominations—Reading the letters, pages 3-20, is a *must* for members of this committee. Knowing the job specifications should make it easier to choose the right woman for each office.

Then, too, the letters offer a remedy for the stammering so frequently heard during an interview with an officer-prospect, especially when the question is asked, "Well, what am I supposed to do?" Knowledge of the organization is an aid to readiness of speech.

Never minimize the work or the cost of office-holding in terms of consecration, time, energy, and repeated effort. State the demands, the opportunities, the far-reaching results, clearly and convincingly.

Committee on Program—

A little nonsense now and then
Is relished by the best of men.
—POPE

Women, too, enjoy a little recreation, and a great deal of information can be put across during the lighter moments. For the fellowship hour, clip the pictures of the division officers and staff members, pages 4-20; number the pictures and pin them up around the room. Give each one present a slip of paper and pencil. The object of this educational game is to see how many pictures can be identified by name and office.

Or play an adaptation of the popular "What's My Name?" or "Who Am I?" Pin a picture on the back of each member. Then she has to go around asking questions until she guesses the right name. To make it a bit more difficult, the questions should be answered only by Yes or No.

Circle Chairmen—In addition to the Worship Program suggestions, page 33, you might introduce the above game idea.

Committee on Missionary Personnel (Secretary of Youth Work Chairman)—The young people of the church and the youth leader should know the opportunities for short-term missionaries and the training programs. Clip page 3 concerning the A-3's and the U.S.-2's. Make a poster for the Youth Department or put the page on the bulletin board.

MRS. DELLA C. LAMB

Mrs. Della C. Lamb, recording secretary of the Woman's Division of Christian Service during its first two quadrenniums, died on January 27, 1951, at her home in Kansas City, Missouri. She was the widow of Col. Fred A. Lamb, who died in 1937.

Mrs. Lamb was born in Bloomington, Illinois, and moved to Kansas City when a young girl. She was a long-time member of Central Methodist Church, and several times was a delegate to General Conference. For twenty years she was president of the Woman's Missionary Society of the Southwest Missouri Conference of the former Methodist Episcopal Church, South.

A work very dear to her heart was the Della C. Lamb Neighborhood Center, of which she was president for twenty-five years, thus making a lasting contribution to the moral life of Kansas City.

Mrs. Lamb was a member of the Board of Trustees of the National College for Christian Workers and also of Spofford Home, both of Kansas City. The latter she helped to organize.

Mrs. Lamb had a genius for friendship, and endeared herself to all with whom she was associated. As faithfully as she kept the records of the Woman's Division, she gave her devotion to the work of the Kingdom.

Missionary Home Destroyed by Fire

We regret to inform you that the new Woman's Division missionary residence in Tokyo, Japan, was destroyed by fire the night of February 4. This home had just been completed and the missionaries had enjoyed living there for a period of one month. A defect in the installation of the furnace was found to be the cause of the fire. The three missionaries who lived there, Mary Belle Oldridge, Mary C. Sterrett, and Alyson Rieke, got out in their pajamas and bathrobes, losing all their personal possessions.

Margaret Billingsley

Corrections

On page 18 of the February issue, the picture of Ada Mae Bookman and the one of Betty Bowers should be reversed.

On page 15 of the March issue "Southern Rhodesia" should be substituted for "Southern Formosa" in Miss Louise Robinson's message.

Miss Muriel Day states that her paragraph concerning Wood Junior College in the *Annual Report* should read: "The graduates of twenty junior colleges were tested, and Wood Junior College ranked second from the top."

Cover

The cover picture is an adaptation of the Atlas Pledge Envelope (see p. 23).

Membership: Progressive Visitation continues until completed.

SEPTEMBER **Program—Religion and Economics**

Promotion: Be sure reports are mailed by September 1.

If district or subdistrict meetings are scheduled for the fall, plan for a large representation.

Missionary Education: Attend the district Educational Seminar. Begin study course, "Latin America."

Student Work: Plan recognition of students leaving for college.

Youth Work:[1] World Friendship Group of Girls begin study programs. Missionary Personnel holds planning meeting.

Children's Work: Enlist cooperation of Council of Children's Workers to include plans for Missionary Education in the year's program.

Literature and Publications: Order material for Week of Prayer and Self-Denial. Check on subscriptions to **The Methodist Woman** and **World Outlook.**

Status of Women: Continue National Citizens' Roll Call.

Program: Distribute Program Calendars.

Membership: Progressive Visitation continues until completed.

OCTOBER **Program—Christian Missions and Human Rights**

Treasurer: Send in second quarter's receipts as of October 31.

Christian Social Relations and Local Church Activities: Work with other leaders to determine how well the church and community meet all the needs of families. (See **The Methodist Woman,** October, 1951)

Spiritual Life: Week of Prayer and Self-Denial, October 25-31.

Supply Work: Pack a Christmas box according to askings for the Home Missions institutions of the Woman's Division.

Membership: Progressive Visitation continues until completed.

Wesleyan Service Guild: Cooperate in planning an evening meeting designed for all women of the church.

NOVEMBER **Program—Latin American Welfare**

Christian Social Relations and Local Church Activities: Plan for observance of Human Rights Day, December 10. (See February program in program booklet, also **Findings of National Seminar of 1951** and **The Methodist Woman** for November, 1951.)

Student Work: Ask women to entertain overseas students and Crusade Scholars during holidays.

Spiritual Life: Cooperate in observance of World Peace Sunday, November 11.

Literature and Publications: Suggest as Christmas gifts: **Prayer Calendar** and other booklets and subscriptions to **The Methodist Woman** and **World Outlook.**

Membership: Progressive Visitation continues until completed, culminating in "Results Meeting."

Missionary Education: Begin study course, "Churches for Our Country's Needs," or "The Family, a Christian's Concern."

Children's Work: Participate in plans for the study of missionary units in closely graded courses during April and May.

Spiritual Life: Plan a Day Apart Service during the Lenten season.

Literature and Publications: Order promotional materials to be used on Officers' Training Day.

APRIL **Program—Humanizing Labor Relations**

Treasurer: Urge all members to complete pledge payments. Gather final returns from Atlas envelopes. Send fourth quarter's receipts including all available funds, as of April 30, to conference (or district) treasurer.

Call a meeting of Committee on Finance to prepare budget for 1952-1953.

Promotion: Make sure the Four Advance Goals for the Quadrennium have been met.

Supply Work: Present Supply Work needs for Foreign Missions institutions of the Woman's Division and take a cash offering.

Wesleyan Service Guild: Plan to send delegates to Guild Weekends or Summer Schools of Missions and Christian Service.

MAY **Program—"Choose Ye This Day" (A Pledge Service)**

General: Adopt budget.

Elect and install officers.

Plan for representation at Summer School of Missions.

President: Give a written report of the year's work.

Promotion: Send list of officers to district secretary of Promotion. Assist president in setting up an Officers' Training Day.

Christian Social Relations and Local Church Activities: Have special meeting of your committee to take stock of past year's work and plan emphases for coming months. (See **The Methodist Woman,** May, 1952)

Youth Work: Interest women in sending youth to summer camps and conferences. Inspire young people to meet pledge to Methodist Youth Fund. Assist secretary of Student Work in entertaining high-school seniors.

Spiritual Life: Cooperate in plans to observe National Family Week.

Literature and Publications: Order program and worship materials for 1952-1953.

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[1] A Calendar of Activities for Missions in the MYF is printed annually in the September issue of THE METHODIST WOMAN. Reprints are available.

[2] Order from 810 Broadway, Nashville 2, Tennessee.

[3] A Calendar for Student Secretaries is available, free from Literature Headquarters. For World Student Day of Prayer material write to the United Student Christian Council, 156 Fifth Avenue, New York 10, N. Y.

Eleventh Annual Report 1950-1951

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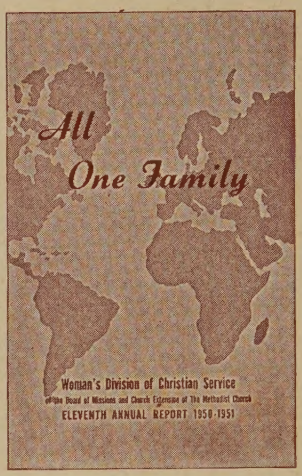

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"What Could Not This Child Become?" A brief account of some of the findings of the 1950 White House Conference. Might be used by secretaries of Christian Social Relations and Local Church Activities, Spiritual Life, Student, Youth, and Children's Work in the attempt to improve mental, spiritual, and emotional well-being of children. 3 cents, 12 for 25 cents, 100 for $1.75.

Reprint from January Survey Magazine. "Children and Youth in Today's World." An excellent report of the Midcentury White House Conference. 15 cents.

A Faith for Revolutionary Times. The four meditations given by Dr. Harold A. Bosley at the Cleveland Assembly brought new insight and increased faith to his hearers. Now the inspiration of these messages becomes available to all. 45 cents.

Program Flier. For the use of the program committee. Outline of topics for 1951-52. Free for postage.

States' Laws on Race and Color. Compiled by Pauli Murray. For the first time in the history of our country, all the states' laws on race and color are brought together in one book. Every Woman's Society of Christian Service should have a copy. $4.00.

Flags of the United Nations. Sheet 8½ by 11 inches, bearing small pictures of the fifty-nine flags of the member countries of the United Nations. The top of the sheet has a picture of the United Nations flag, adopted October 7, 1947. 10 cents.

Extra copies of April *Methodist Woman*, which includes the "Officers' Letter File," available. 15 cents per copy.

We shall appreciate your cooperation in sending the following postage for free leaflets in quantity orders: 25 copies, 5 cents; 50 copies, 15 cents; 100 copies, 25 cents.

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